





(For private circulation only)

# THE PASTORAL LETTERS AND HEBREWS

A Greek-English Diglot

for the use of

Translators



The British and Foreign Bible Society  
146 Queen Victoria Street London  
1963

The Greek-English New Testament:

*The Pastoral Letters and Hebrews*

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PRINTED IN GREAT BRITAIN BY ROBERT MACLEHOSE AND CO. LTD  
THE UNIVERSITY PRESS, GLASGOW

## INTRODUCTION

BIBLICAL translations into English generally have the English-speaking reader in mind. They are often made with such freedom that translators into other languages who rely on these English versions may find it difficult to determine the exact sense of the original language, and sometimes may even be misled. For the national who is engaged in such translation there is the additional difficulty that he may be unfamiliar with the idioms and usages in the English version before him.

It has long been felt that what is needed is a clear and accurate translation of the Scriptures into English which will be an unambiguous guide to the translator. To meet the need in part the production of this Greek-English New Testament was undertaken. The Greek text is that which will appear as the 3rd edition of the British and Foreign Bible Society Greek Testament, the editor of which has been consulted on points of interpretation of the text.

Verse division in the Greek text follows the rules given in the 2nd edition (1958), p. viii: Where no other indication is given, the verse division occurs at the principal stop in the line. For this purpose a colon (·) takes precedence over a comma (,), a question mark (;) takes precedence over a colon (·), a full stop (.) over a question mark (;), and a full stop followed by a sentence beginning with a capital letter over a full stop followed by a sentence beginning with a small letter. If the beginning of a verse is not apparent from the punctuation, it is marked by a vertical rule (|).

Missionaries who have worked in different parts of the

## INTRODUCTION

world made the first drafts from the Greek, which were then carefully examined and revised by Biblical scholars. The translators have tried to follow the original as closely as possible without offending against English usage.

The translation has avoided archaisms, in particular the forms of the second person singular, except in prayers and in quotations from the Old Testament. These quotations are printed in italics. Where the pronoun stands for the divine name it has a capital; without this device there would in some cases be ambiguity. In some languages the pronoun may have to be replaced by the divine name, for the sake of clarity.

Like the previous publications in this series, this Greek-English Pastoral Letters and Hebrews is designed to be used by committees engaged in translation work. It should be emphasized that for its proper use it is essential that every translating committee contain at least one member who is able to follow the Greek, for this edition is intended to assist translators to produce versions from the Greek rather than from the English.

The notes and glossary are necessarily brief. Glossary words are marked in the text with an asterisk.

Translators' questions arising in the use of this aid will be welcomed by the Translations Secretary at Bible House, London.

## THE PASTORAL LETTERS AND HEBREWS

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## ΠΡΟΣ ΤΙΜΟΘΕΟΝ Α

- 11 ΠΑΥΛΟΣ ἀπόστολος Χριστοῦ Ἰησοῦ κατ' ἐπιταγὴν Θεοῦ  
Σωτῆρος ἡμῶν καὶ Χριστοῦ Ἰησοῦ τῆς ἐλπίδος ἡμῶν  
2 | Τιμοθέε γνησίῳ τέκνῳ ἐν πίστει· χάρις, ἔλεος, εἰρήνη ἀπὸ  
Θεοῦ Πατρὸς ἡμῶν καὶ Χριστοῦ Ἰησοῦ τοῦ Κυρίου ἡμῶν.  
3 Καθὼς παρεκάλεσά σε προσμεῖναι ἐν Ἐφέσῳ, πορευό-  
μενος εἰς Μακεδονίαν, ἵνα παραγγείλῃς τισὶν μὴ ἑτεροδι-  
4 δασκαλεῖν | μηδὲ προσέχειν μύθοις καὶ γενεαλογίαις  
ἀπεράντοις, αἵτινες ἐκζητήσεις παρέχουσιν μᾶλλον ἢ  
5 οἰκονομίαν Θεοῦ τὴν ἐν πίστει· τὸ δὲ τέλος τῆς παραγ-  
γελίας ἐστὶν ἀγάπη ἐκ καθαρᾶς καρδίας καὶ συνεδήσεως  
6 ἀγαθῆς καὶ πίστεως ἀνυποκρίτου, ὧν τινες ἀστοχήσαντες  
7 ἐξετράπησαν εἰς ματαιολογίαν, θέλοντες εἶναι νομοδιδά-  
σκαλοι, μὴ νοοῦντες μήτε ἂ λέγουσιν μήτε περὶ τίνων  
8 διαβεβαιοῦνται. Οἶδαμεν δὲ ὅτι καλὸς ὁ νόμος, ἐάν τις  
9 αὐτῷ νομίμῳς χρῆται, | εἰδὼς τοῦτο, ὅτι δικαίῳ νόμος  
οὐ κεῖται, ἀνόμοις δὲ καὶ ἀνυποτάκτοις, ἀσεβέσι καὶ  
ἀμαρτωλοῖς, ἀνοσίοις καὶ βεβήλοις, πατρολώαις καὶ  
10 μητρολώαις, ἀνδροφόνοις, | πόρνοις, ἀρσενοκοίταις, ἀν-  
δραποδισταῖς, ψεύσταις, ἐπιόρκοις, καὶ εἴ τι ἕτερον τῇ  
11 ὑγιαίνουσῃ διδασκαλίᾳ ἀντίκειται, κατὰ τὸ εὐαγγέλιον τῆς  
12 δόξης τοῦ μακαρίου Θεοῦ, ὃ ἐπιστεύθην ἐγώ. Καὶ χάριν  
ἔχω τῷ ἐνδυναμώσαντί με Χριστῷ Ἰησοῦ τῷ Κυρίῳ  
13 ἡμῶν, ὅτι πιστόν με ἡγήσατο θέμενος εἰς διακονίαν, | τὸν  
πρότερον ὄντα βλάσφημον καὶ διώκτην καὶ ὑβριστήν·  
14 ἀλλὰ ἡλεήθην, ὅτι ἀγνοῶν ἐποίησα ἐν ἀπιστίᾳ, | ὑπερεπλέο-  
νασεν δὲ ἡ χάρις τοῦ Κυρίου ἡμῶν μετὰ πίστεως καὶ



## THE FIRST LETTER TO TIMOTHY

Paul, apostle \* of Christ Jesus by command of God our Saviour and Christ Jesus our hope, to Timothy, my true child in faith: Grace, mercy, peace, from God our Father and Christ Jesus our Lord.

When I was going to Macedonia, I asked you to stay on in Ephesus. This was in order that you should command certain persons not to teach a different doctrine, nor to pay attention to endless myths \* and genealogies,\* which promote speculations rather than God's design which belongs to faith. The aim of this command is love coming from a pure heart, from a clear conscience \* and sincere faith. Some have turned away from these to futile discussion and have missed the mark. They wish to be teachers of the Law,\* though they understand neither the words they say nor what the things are, about which they speak so confidently. We know that the Law is good if anyone uses it lawfully and is aware that law is not laid down for the innocent, but for the lawless and inordinate, for the ungodly and sinful, for the irreligious and profane,\* for strikers of fathers and of mothers, for murderers, for sexual offenders, for sodomites, for kidnappers, for liars, for perjurers; indeed, for whatever is contrary to the sound doctrine which accords with the proclamation <sup>a</sup> of the glory of the blessed God, and has been entrusted to me.

I give thanks to Him who has given me strength, Christ Jesus our Lord, because He considered me faithful and appointed me for His service, though formerly I was a blasphe-mer,\* and a persecutor, and a man of violence. Yet I received mercy because through ignorance I acted in unbelief, and the grace of our Lord was most abundantly given, together with the faith and love which are in Christ

<sup>a</sup> Lit., *according to the Good News.*\*

- 15 ἀγάπης τῆς ἐν Χριστῷ Ἰησοῦ. πιστὸς ὁ λόγος καὶ πάσης  
ἀποδοχῆς ἄξιος, ὅτι Χριστὸς Ἰησοῦς ἦλθεν εἰς τὸν κόσμον  
16 ἁμαρτωλοὺς σῶσαι· ὧν πρῶτός εἰμι ἐγώ· | ἀλλὰ διὰ τοῦτο  
ἡλεήθην, ἵνα ἐν ἐμοὶ πρῶτῳ ἐνδείξῃται Ἰησοῦς Χριστὸς  
τὴν πᾶσαν μακροθυμίαν, πρὸς ὑποτύπωσιν τῶν μελλόντων  
17 πιστεύειν ἐπ' αὐτῷ εἰς ζωὴν αἰώνιον. Τῷ δὲ Βασιλεῖ τῶν  
αἰώνων, ἀφθάρτῳ ἀοράτῳ μόνῳ Θεῷ, τιμὴ καὶ δόξα εἰς  
18 τοὺς αἰῶνας τῶν αἰώνων· ἀμην. Ταύτην τὴν παραγγελίαν  
παρατίθεμαί σοι, τέκνον Τιμόθεε, κατὰ τὰς προαγούσας  
ἐπὶ σέ προφητείας, ἵνα στρατεύῃ ἐν αὐταῖς τὴν καλὴν  
19 στρατείαν, | ἔχων πίστιν καὶ ἀγαθὴν συνειδήσιν, ἣν τινες  
20 ἀπώσάμενοι περὶ τὴν πίστιν ἐνανάγησαν· ὧν ἔστιν Ὑμέναιος  
καὶ Ἀλέξανδρος, οὓς παρέδωκα τῷ Σατανᾷ, ἵνα παιδευθῶσιν  
μὴ βλασφημεῖν.
- 21 Παρακαλῶ οὖν πρῶτον πάντων ποιεῖσθαι δεήσεις,  
προσευχάς, ἐντεύξεις, εὐχαριστίας, ὑπὲρ πάντων ἀνθρώπων,  
2 | ὑπὲρ βασιλέων καὶ πάντων τῶν ἐν ὑπεροχῇ ὄντων, ἵνα  
ἤρεμον καὶ ἡσύχιον βίον διάγωμεν ἐν πάσῃ εὐσεβείᾳ καὶ  
3 σεμνότητι. τοῦτο καλὸν καὶ ἀπόδεκτον ἐνώπιον τοῦ  
4 Σωτῆρος ἡμῶν Θεοῦ, ὃς πάντας ἀνθρώπους θέλει σωθῆναι  
5 καὶ εἰς ἐπίγνωσιν ἀληθείας ἔλθειν. εἰς γὰρ Θεός, εἰς καὶ  
μεσίτης Θεοῦ καὶ ἀνθρώπων, ἄνθρωπος Χριστὸς Ἰησοῦς,  
6 | ὁ δὸς ἑαυτὸν ἀντίλυτρον ὑπὲρ πάντων, τὸ μαρτύριον  
7 καιροῖς ἰδίους· εἰς ὃ ἐτέθην ἐγὼ κῆρυξ καὶ ἀπόστολος,  
ἀλήθειαν λέγω, οὐ ψεύδομαι, διδάσκαλος ἐθνῶν ἐν πίστει  
8 καὶ ἀληθείᾳ. Βούλομαι οὖν προσεύχεσθαι τοὺς ἄνδρας ἐν  
παντὶ τόπῳ ἐπαίροντας ὁσίους χεῖρας χωρὶς ὀργῆς καὶ  
9 διαλογισμοῦ. Ὡσαύτως καὶ τὰς γυναῖκας ἐν καταστολῇ  
κοσμίῳ, μετὰ αἰδοῦς καὶ σωφροσύνης κοσμεῖν ἑαυτάς, μὴ  
ἐν πλέγμασιν καὶ χρυσίῳ ἢ μαργαρίταις ἢ ἱματισμῷ πολυ-  
10 τελεί, ἀλλ' ὁ πρέπει γυναῖξιν ἐπαγγελλομέναις θεοσέβειαν,  
11 δι' ἔργων ἀγαθῶν. γυνὴ ἐν ἡσυχίᾳ μαθανέτω ἐν πάσῃ

Jesus. The saying can be trusted and deserves full accept- 15  
 ance, that Christ Jesus came into the world to save sinners;  
 and I am first among them, but I received mercy for this 16  
 purpose, that Jesus Christ might show His perfect forbear-  
 ance in me first, making me a pattern of those who would  
 come to have the faith in Him which leads to eternal life.  
 To the King of the ages, immortal, invisible, the only God, 17  
 be honour and glory for ever. Amen.

I commit to you this command, Timothy my child, in 18  
 accordance with the words of prophecy which lead on to  
 you, that with them you may fight the good fight, with 19  
 faith and a clear conscience.\* Some have thrust conscience  
 aside and have suffered shipwreck in their faith; among 20  
 them are Hymenæus and Alexander, whom I have delivered  
 up to Satan \* in order that they may be taught through  
 discipline not to blaspheme.\*

First of all, then, I ask that petitions, prayers, inter- 2  
 cessions, thanksgivings be offered for all men; for kings and 2  
 all who are over us, that we may lead a quiet and peaceful  
 life, with all godliness \* and dignity. This is good and 3  
 pleasing to God our Saviour, who wills that all men should be 4  
 saved and come to know the truth. There is one God; and 5  
 also one mediator between God and men, the man Christ  
 Jesus, who gave Himself as a ransom for all, bearing His 6  
 testimony at His own times. For this testimony I have been 7  
 appointed a herald and an apostle \* — I am speaking the  
 truth, I am not lying — and a teacher of Gentiles,\* in faith  
 and truth.

It is my wish therefore that in every place the men should 8  
 offer prayer, lifting up holy hands, without anger or dispute.  
 So also, in becoming fashion, the women should adorn them- 9  
 selves with modesty and restraint; not with braided hair and  
 gold, or with pearls or costly clothes, but with good deeds, as 10  
 is fitting for women who profess godliness.\* Let a woman 11

- 12 ὑποταγῇ· διδάσκειν δὲ γυναικὶ οὐκ ἐπιτρέπω, οὐδὲ αὐθεν-  
 13 τεῖν ἀνδρός, ἀλλ' εἶναι ἐν ἡσυχίᾳ. Ἀδαμ γὰρ πρῶτος  
 14 ἐπλάσθη, εἴτα Εὐα. καὶ Ἀδαμ οὐκ ἠπατήθη, ἡ δὲ γυνή  
 15 ἔξαπατηθεῖσα ἐν παραβάσει γέγονεν· σωθήσεται δὲ διὰ  
 τῆς τεκνογονίας, ἐὰν μείνωσιν ἐν πίστει καὶ ἀγάπῃ καὶ  
 ἀγιασμῷ μετὰ σωφροσύνης.
- 31 Πιστὸς ὁ λόγος· εἴ τις ἐπισκοπῆς ὀρέγεται, καλοῦ  
 2 ἔργου ἐπιθυμεῖ. δεῖ οὖν τὸν ἐπίσκοπον ἀνεπίλημπτον  
 εἶναι, μιᾶς γυναικὸς ἄνδρα, νηφάλιον, σώφρονα, κόσμιον,  
 3 φιλόξενον, διδακτικόν, | μὴ πύρρινον, μὴ πλήκτην, ἀλλὰ  
 4 ἐπιεικῆ, ἄμαχον, ἀφιλάργυρον, | τοῦ ἰδίου οἴκου καλῶς  
 προϊστάμενον, τέκνα ἔχοντα ἐν ὑποταγῇ μετὰ πάσης  
 5 σεμνότητος, (εἰ δέ τις τοῦ ἰδίου οἴκου προστῆναι οὐκ οἶδεν,  
 6 πῶς ἐκκλησίας Θεοῦ ἐπιμελήσεται;) | μὴ νεόφυτον, ἵνα μὴ  
 7 τυφωθεῖς εἰς κρίμα ἐμπέσῃ τοῦ διαβόλου. δεῖ δὲ αὐτὸν καὶ  
 μαρτυρίαν καλὴν ἔχειν ἀπὸ τῶν ἑξωθεν, ἵνα μὴ εἰς ὄνει-  
 8 δισμὸν ἐμπέσῃ καὶ παγίδα τοῦ διαβόλου. Διακόνους  
 ὡσαύτως σεμνοὺς, μὴ διλόγους, μὴ οἷνῳ πολλῷ προσ-  
 9 ἔχοντας, μὴ αἰσχροκερδεῖς, | ἔχοντας τὸ μυστήριον τῆς  
 10 πίστεως ἐν καθαρᾷ συνειδήσει. καὶ οὗτοι δὲ δοκιμαζέ-  
 σθωσαν πρῶτον, εἴτα διακονείτωσαν ἀνέγκλητοι ὄντες.  
 11 γυναικας ὡσαύτως σεμνάς, μὴ διαβόλους, νηφαλίους,  
 12 πιστὰς ἐν πᾶσιν. διάκονοι ἔστωσαν μιᾶς γυναικὸς ἄνδρες,  
 13 τέκνων καλῶς προϊστάμενοι καὶ τῶν ἰδίων οἴκων. οἱ γὰρ  
 καλῶς διακονήσαντες βαθμὸν ἑαυτοῖς καλὸν περιποιούνται  
 καὶ πολλὴν παρρησίαν ἐν πίστει τῇ ἐν Χριστῷ Ἰησοῦ.
- 14, 15 Ταῦτά σοι γράφω ἐλπίζων ἐλθεῖν πρὸς σέ ἐν τάχει· ἐὰν δὲ  
 βραδύνω, ἵνα εἰδῆς πῶς δεῖ ἐν οἴκῳ Θεοῦ ἀναστρέφεσθαι,  
 ἥτις ἐστὶν ἐκκλησία Θεοῦ ζώντος, στῦλος καὶ ἑδραίωμα τῆς

receive instruction quietly with all submission. I do not <sup>12</sup> permit a woman to teach, nor to have authority over a man; let her be quiet. Adam was formed first, then Eve. And it <sup>13, 14</sup> was not Adam who was deceived, but the woman was deceived, and became involved in transgression. However, <sup>15</sup> she will be saved through the bearing of children; that is, if women continue in faith and love and holiness,\* with self-restraint.

The saying can be trusted: If a man is eager to be an <sup>3</sup> episkopos \* he desires a good work. For the episkopos must <sup>2</sup> be without reproach, the husband of one wife, sober, self-restrained, of orderly behaviour, hospitable, skilled in teaching, not addicted to wine, not violent but gentle, not <sup>3</sup> quarrelsome, not a lover of money, managing his household <sup>4</sup> well, controlling his children with all dignity. (If anyone <sup>5</sup> does not know how to manage his household, how will he attend to God's church \* ?) He must not be a new convert, <sup>6</sup> lest he become conceited and fall under condemnation through the devil.<sup>a</sup> He must also have a good reputation <sup>7</sup> with those outside, lest he fall into reproach and into the devil's snare.

In the same way deacons \* must be dignified, not double- <sup>8</sup> tongued, not given to much wine or to dishonest gain, holding with a pure conscience \* the secret \* of the faith. <sup>9</sup> Let them also be tested first; then if they are blameless let <sup>10</sup> them serve. In the same way their wives must be dignified, <sup>11</sup> not slanderers, but sober, and trustworthy in everything. Deacons must each <sup>b</sup> be the husband of one wife; they must <sup>12</sup> manage their children and their households well. Those <sup>13</sup> who have rendered good service gain for themselves a good standing and much boldness in the faith which is in Christ Jesus.

As I hope to come to you soon, I am writing this to you, <sup>14</sup> but if I am delayed, I write in order that you may know <sup>15</sup> how men should behave in God's household, which is the

<sup>a</sup> Or, *fall under the condemnation which was the devil's.*

<sup>b</sup> *Each* is not in the Greek.

16 ἀληθείας. καὶ ὁμολογουμένως μέγα ἐστὶν τὸ τῆς εὐσεβείας  
μυστήριον·

\*Ὁς ἐφανερώθη ἐν σαρκί,  
ἐδικαιώθη ἐν πνεύματι,  
ᾤφθη ἀγγέλοις,  
ἐκηρύχθη ἐν ἔθνεσιν,  
ἐπιστεύθη ἐν κόσμῳ,  
ἀνελήμφθη ἐν δόξῃ.

41 Τὸ δὲ Πνεῦμα ῥητῶς λέγει ὅτι ἐν ὑστέροις καιροῖς  
ἀποστήσονται τινες τῆς πίστεως, προσέχοντες πνεύμασιν  
2 πλάνοις καὶ διδασκαλίαις δαιμονίων, ἐν ὑποκρίσει ψευδο-  
3 λόγων, κεκαυστηριασμένων τὴν ἰδίαν συνείδησιν, | κωλυνόντων  
γαμεῖν, ἀπέχεσθαι βρωμάτων, ἃ ὁ Θεὸς ἔκτισεν εἰς μετά-  
λημψιν μετὰ εὐχαριστίας τοῖς πιστοῖς καὶ ἐπεγνωκόσι τὴν  
4 ἀλήθειαν. ὅτι πᾶν κτίσμα Θεοῦ καλόν, καὶ οὐδὲν ἀπόβλητον  
5 μετὰ εὐχαριστίας λαμβανόμενον· ἀγιάζεται γὰρ διὰ λόγου  
6 Θεοῦ καὶ ἐντεύξεως. Ταῦτα ὑποτιθέμενος τοῖς ἀδελφοῖς  
καλὸς ἔσθι διάκονος Χριστοῦ Ἰησοῦ, ἐντρεφόμενος τοῖς  
λόγοις τῆς πίστεως καὶ τῆς καλῆς διδασκαλίας ἣ παρη-  
7 κολούθηκας· τοὺς δὲ βεβήλους καὶ γραώδεις μύθους  
8 παραιτοῦ. γύμναζε δὲ σεαυτὸν πρὸς εὐσέβειαν. | ἡ γὰρ  
σωματικὴ γυμνασία πρὸς ὀλίγον ἐστὶν ὠφέλιμος· ἡ δὲ  
εὐσέβεια πρὸς πάντα ὠφέλιμός ἐστιν, ἐπαγγελίαν ἔχουσα  
9 ζωῆς τῆς νῦν καὶ τῆς μελλούσης. πιστὸς ὁ λόγος καὶ  
10 πάσης ἀποδοχῆς ἄξιος· εἰς τοῦτο γὰρ καὶ κοπιῶμεν καὶ  
ἀγωνιζόμεθα, ὅτι ἠλπίκαμεν ἐπὶ Θεῷ ζῶντι, ὅς ἐστιν  
11 Σωτὴρ πάντων ἀνθρώπων, μάλιστα πιστῶν. Παράγγελλε  
12 ταῦτα καὶ δίδασκε. μηδεὶς σου τῆς νεότητος καταφρονεῖτω,  
ἀλλὰ τύπος γίνου τῶν πιστῶν ἐν λόγῳ, ἐν ἀναστροφῇ, ἐν

Church\* of the living God, the pillar and mainstay of the truth. Without any question great is the secret \* of our religion:\*

He was revealed in the flesh,  
 He was vindicated in the spirit,  
 He was seen by angels,\*  
 He was proclaimed among the nations,  
 He was believed on in the world,  
 He was taken up in glory.

The Spirit expressly states that in later times some will fall 4  
 away from the faith, paying attention to spirits which lead  
 astray and teachings which come from demons, through the 2  
 pretence of lying men, whose conscience \* is scared <sup>a</sup>; they 3  
 prohibit marriage and demand abstinence from food, which  
 God has created for acceptance with the thanksgiving <sup>b</sup> by  
 those who are believers and have come to know the truth.  
 For whatever God created is good, and nothing is to be 4  
 rejected, if it is received with the thanksgiving; for it is 5  
 made holy through the word of God <sup>c</sup> and prayer.

If you give the brothers \* these instructions, you will be a 6  
 good servant of Christ Jesus, nourished by the statements of  
 the faith and of the good teaching with which you have  
 become familiar; but have nothing to do with profane \* 7  
 old-womanish myths.\* Keep yourself in training for the  
 practice of godliness.\* Bodily training has some small 8  
 benefit, but the practice of godliness is wholly beneficial,  
 because it has in it promise for the life that now is and for  
 that which is to come. The saying can be trusted and de- 9  
 serves full acceptance:<sup>d</sup> To this end we both toil and strive, 10  
 because we have set our hope on the living God who is the  
 Saviour of all men, especially of believers.

Command and teach these things. Let no one think 11, 12  
 lightly of your youth, but set the believers an example, in  
 speech, in behaviour, in love, in spirit, in faithfulness, in

<sup>a</sup> Or, *branded*.

<sup>b</sup> That is, the thanksgiving before a meal.

<sup>c</sup> This probably refers to the words spoken by God at creation.

<sup>d</sup> Or semicolon, in which case the sentence refers to what precedes.

- 13 ἀγάπη, ἐν πνεύματι, ἐν πίστει, ἐν ἀγνείᾳ. ἕως ἔρχομαι  
 14 πρόσεχε τῇ ἀναγνώσει, τῇ παρακλήσει, τῇ διδασκαλίᾳ. μὴ  
 ἀμέλει τοῦ ἐν σοὶ χαρίσματος, ὃ ἐδόθη σοι διὰ προφητείας  
 15 μετὰ ἐπιθέσεως τῶν χειρῶν τοῦ πρεσβυτερίου. ταῦτα  
 μελέτα, ἐν τούτοις ἴσθι, ἵνα σου ἡ προκοπὴ φανερὰ ᾖ ἐν  
 16 πᾶσιν. ἔπεχε σεαυτῷ καὶ τῇ διδασκαλίᾳ, ἐπίμενε αὐτοῖς·  
 τοῦτο γὰρ ποιῶν καὶ σεαυτὸν σώσεις καὶ τοὺς ἀκούοντάς  
 σου.
- 51 Πρεσβυτέρῳ μὴ ἐπιπλήξῃς, ἀλλὰ παρακάλει ὡς πατέρα,  
 2 νεωτέρους ὡς ἀδελφούς, | πρεσβυτέρας ὡς μητέρας, νεω-  
 3 τέρας ὡς ἀδελφὰς ἐν πάσῃ ἀγνείᾳ. Χήρας τίμα τὰς ὄντως  
 4 χήρας. εἰ δέ τις χήρα τέκνα ἢ ἔκγονα ἔχει, μανθανέτωσαν  
 πρῶτον τὸν ἴδιον οἶκον εὐσεβεῖν καὶ ἀμοιβὰς ἀποδιδόναι τοῖς  
 προγόνοις· τοῦτο γάρ ἐστιν ἀπόδεκτον ἐνώπιον τοῦ Θεοῦ.  
 5 ἡ δὲ ὄντως χήρα καὶ μεμονωμένη ἡλπικεν ἐπὶ τὸν Κύριον  
 καὶ προσμένει ταῖς δεήσεσιν καὶ ταῖς προσευχαῖς νυκτὸς  
 6, 7 καὶ ἡμέρας· ἡ δὲ σπαταλῶσα ζῶσα τέθνηκεν. καὶ ταῦτα  
 8 παράγγελλε, ἵνα ἀνεπίλημπτοι ᾦσιν. εἰ δέ τις τῶν ιδίων  
 καὶ μάλιστα οἰκείων οὐ προνοεῖται, τὴν πίστιν ἥρνηται καὶ  
 9 ἔστιν ἀπίστου χείρων. Χήρα καταλεγέσθω μὴ ἔλαττον  
 10 ἐτῶν ἐξήκοντα γεγονυῖα, ἐνὸς ἀνδρὸς γυνή, | ἐν ἔργοις  
 καλοῖς μαρτυρουμένη, εἰ ἐτεκνοτρόφησεν, εἰ ἐξενεδόχησεν,  
 εἰ ἀγίων πόδας ἔνιψεν, εἰ θλιβομένοις ἐπήρκεσεν, εἰ παντὶ  
 11 ἔργῳ ἀγαθῷ ἐπηκολούθησεν. νεωτέρας δὲ χήρας παραιτοῦ·  
 ὅταν γὰρ καταστρηνιάσωσιν τοῦ Χριστοῦ, γαμεῖν θέλουσιν,  
 12, 13 ἔχουσαι κρίμα ὅτι τὴν πρώτην πίστιν ἠθέτησαν· ἅμα δὲ καὶ  
 ἀργαὶ μανθάνουσιν περιερχόμεναι τὰς οἰκίας, οὐ μόνον δὲ  
 ἀργαὶ ἀλλὰ καὶ φλύαροι καὶ περίεργοι, λαλοῦσαι τὰ μὴ δέοντα.  
 14 βούλομαι οὖν νεωτέρας γαμεῖν, τεκνογονεῖν, οἰκοδεσποτεῖν,



purity. Until I come, devote yourself to public reading, to 13  
 preaching, to teaching. Do not neglect the spiritual gift 14  
 which is in you, which was given to you through prophecy  
 and the laying on of hands by the elders.\* Practise <sup>a</sup> these 15  
 things, give yourself to them, that your progress may be  
 evident in everything. Keep watch over yourself and your 16  
 teaching; persevere in them. By doing this you will save  
 yourself and your hearers.

Do not rebuke an older man,<sup>b</sup> but appeal to him as you 5  
 would to a father; appeal to younger men as to brothers, to 2  
 older women as to mothers, to younger women as to sisters,  
 with all purity.

Give recognition <sup>c</sup> to widows, those who really are with- 3  
 out anyone. But if a widow has children, or grandchildren, 4  
 let them first learn to practise godliness \* towards their own  
 household, and to repay those who brought them up; for  
 this is pleasing to God. Now the widow who really is 5  
 without anyone, being left quite alone, has set her hope on  
 the Lord, and continues in her supplications and prayers by  
 night and by day; whereas she who is self-indulgent is dead 6  
 even while she lives. Give these commands, in order that 7  
 they may be without reproach. If anyone does not provide 8  
 for his own and especially for the members of his household,  
 he has denied the faith, and is worse than an unbeliever. A 9  
 widow may be put on the list if she is not less than sixty  
 years of age, and has been faithful to one husband, approved 10  
 for her good deeds, if she has brought up her children, been  
 hospitable, washed the feet of God's people,\* relieved the  
 oppressed, devoted herself to every good work. But refuse 11  
 younger widows; for when wanton desires turn them against  
 Christ they wish to marry; thus they are under condemna- 12  
 tion because they have set aside their first promise.<sup>d</sup> At the 13  
 same time by going about from house to house they learn to  
 be idle, and not only to be idle but also to be gossips and  
 busybodies, talking of things they should not. So I would 14

<sup>a</sup> Or, *Meditate on.*

<sup>b</sup> Or, *elder.\**

<sup>c</sup> The Greek word includes the meaning "support" (cf. v. 17).

<sup>d</sup> That is, to Christ.

- μηδεμίαν ἀφορμὴν διδόναι τῷ ἀντικειμένῳ λοιδορίας  
 15, 16 χάριν· ἤδη γάρ τινες ἐξετράπησαν ὀπίσω τοῦ Σατανᾶ. εἴ  
 τις πιστὸς ἢ πιστὴ ἔχει χήρας, ἐπαρκείτω αὐταῖς, καὶ μὴ  
 βαρείσθω ἢ ἐκκλησία, ἵνα ταῖς ὄντως χήραις ἐπαρκέσῃ.  
 17 Οἱ καλῶς προεστῶτες πρεσβύτεροι διπλῆς τιμῆς ἀξιού-  
 σθωσαν, μάλιστα οἱ κοπιῶντες ἐν λόγῳ καὶ διδασκαλίᾳ.  
 18 λέγει γὰρ ἡ γραφή, Οὐ φιμώσεις βοῦν ἀλοῶντα, καί,  
 19 Ἄξιος ὁ ἐργάτης τοῦ μισθοῦ αὐτοῦ. κατὰ πρεσβυτέρου  
 κατηγορίαν μὴ παραδέχου, ἐκτὸς εἰ μὴ ἐπὶ δύο ἢ τριῶν  
 20 μαρτύρων. Τοὺς ἀμαρτάνοντας ἐνώπιον πάντων ἐλεγχε,  
 21 ἵνα καὶ οἱ λοιποὶ φόβον ἔχωσιν. Διαμαρτύρομαι ἐνώπιον  
 τοῦ Θεοῦ καὶ Χριστοῦ Ἰησοῦ καὶ τῶν ἐκλεκτῶν ἀγγέλων  
 ἵνα ταῦτα φυλάξῃς χωρὶς προκρίματος, μηδὲν ποιών κατὰ  
 22 πρόσκλισιν. Χεῖρας ταχέως μηδενὶ ἐπιτίθει, μηδὲ κοινῶνει  
 23 ἀμαρτίας ἀλλοτρίαις· σεαυτὸν ἀγνὸν τήρει. Μηκέτι  
 ὑδροπότηι, ἀλλὰ οἴνῳ ὀλίγῳ χρῶ διὰ τὸν στόμαχόν σου καὶ  
 24 τὰς πυκνάς σου ἀσθενείας. Τινῶν ἀνθρώπων αἱ ἀμαρτίαι  
 πρόδηλοί εἰσιν προάγουσαι εἰς κρίσιν, τισὶν δὲ καὶ ἐπακο-  
 25 λουθοῦσιν· ὡσαύτως καὶ τὰ ἔργα τὰ καλὰ πρόδηλα, καὶ  
 61 τὰ ἄλλως ἔχοντα κρυβῆναι οὐ δύνανται. Ὅσοι εἰσὶν ὑπὸ  
 ζυγὸν δοῦλοι, τοὺς ἰδίους δεσπότας πάσης τιμῆς ἀξίους  
 ἡγείσθωσαν, ἵνα μὴ τὸ ὄνομα τοῦ Θεοῦ καὶ ἡ διδασκαλία  
 2 βλασφημῇται. οἱ δὲ πιστοὺς ἔχοντες δεσπότας μὴ κατα-  
 φρονεῖτωσαν, ὅτι ἀδελφοί εἰσιν, ἀλλὰ μᾶλλον δουλευέτωσαν,  
 ὅτι πιστοὶ εἰσιν καὶ ἀγαπητοὶ οἱ τῆς εὐεργεσίας ἀντι-  
 λαμβανόμενοι.  
 3 Ταῦτα διδάσκει καὶ παρακάλει. | εἴ τις ἑτεροδιδασκαλεῖ  
 καὶ μὴ προσέρχεται ὑγιαίνουσιν λόγοις τοῖς τοῦ Κυρίου  
 ἡμῶν Ἰησοῦ Χριστοῦ, καὶ τῇ κατ' εὐσέβειαν διδασκαλίᾳ,  
 4 | τετύφωται, μηδὲν ἐπιστάμενος, ἀλλὰ νοσῶν περὶ ζητήσεως

18: Dt. 25. 4. 19: Dt. 19. 15.

have the younger widows marry, bear children, manage a home, and not give an opponent any opportunity for abuse; for already some have turned away to follow Satan.\* Any 15, 16 believer, man or woman, who has widowed relatives must support them; the church \* must not be burdened, in order that it may support those who really are without anyone.

Let elders \* who are good leaders be counted worthy of 17 twofold recognition,<sup>a</sup> especially those who work hard at preaching and teaching. For the scripture says, *Thou shalt 18 not muzzle an ox while it is treading out the grain,*<sup>b</sup> and, "The worker deserves his wages". Accept no accusation against 19 an elder except in the presence of two or three witnesses. Re- 20 prove before everyone those who commit sin, that the others too may be afraid.

I solemnly charge you before God and Christ Jesus and 21 the chosen angels \* to keep these instructions without prejudging, doing nothing with partiality. Do not be hasty 22 in the laying on of hands;<sup>c</sup> do not be a partner in another's sins; keep yourself pure.

No longer drink only water but take a little wine for your 23 stomach and your frequent attacks of illness.

Some men's sins are obvious, going in front of them to 24 judgment; others' sins follow after them. In the same way 25 good deeds also are obvious, and the other kind of deeds cannot be hidden.

Let all who are under the yoke of slavery consider their 6 masters worthy of all respect, that God's name may not be blasphemed\* and the teaching discredited. Let those who 2 have believing masters not despise them because they are brothers;\* but rather let them serve them the better, because those who benefit from their service are believers and beloved.

These things you must teach and urge. If anyone teaches 3 a different doctrine and does not adhere to the sound words of our Lord Jesus Christ, and to religious \* teaching, he is 4

<sup>a</sup> See note on v. 3.

<sup>b</sup> Lit., *threshing*.

<sup>c</sup> This may refer either to the ordination of an elder or to the receiving of an offender back into fellowship.

καὶ λογομαχίας, ἐξ ὧν γίνεται φθόνος, ἔρις, βλασφημίας,  
 5 ὑπόνοιαι πονηραί, | διαπαραιτριβαὶ διεφθαρμένων ἀνθρώπων  
 τὸν νοῦν καὶ ἀπεστερημένων τῆς ἀληθείας, νομιζόντων  
 6 πορισμὸν εἶναι τὴν εὐσέβειαν. ἔστιν δὲ πορισμὸς μέγας ἡ  
 7 εὐσέβεια μετὰ αὐταρκείας· οὐδὲν γὰρ εἰσπνέγαμεν εἰς τὸν  
 8 κόσμον, δῆλον ὅτι οὐδὲ ἐξενεγκεῖν τι δυνάμεθα. ἔχοντες  
 δὲ διατροφὰς καὶ σκεπάσματα, τούτοις ἀρκεσθησόμεθα.  
 9 οἱ δὲ βουλόμενοι πλουτεῖν ἐμπίπτουσιν εἰς πειρασμὸν καὶ  
 παγίδα καὶ ἐπιθυμίας πολλὰς ἀνοήτους καὶ βλαβεράς,  
 αἵτινες βυθίζουσιν τοὺς ἀνθρώπους εἰς ὄλεθρον καὶ ἀπώλειαν.  
 10 ῥίζα γὰρ πάντων τῶν κακῶν ἐστὶν ἡ φιλαργυρία, ἧς τινες  
 ὀρεγόμενοι ἀπεπλανήθησαν ἀπὸ τῆς πίστεως καὶ ἑαυτοὺς  
 11 περιέπειραν ὁδύναις πολλαῖς. Σὺ δέ, ὦ ἄνθρωπε τοῦ  
 Θεοῦ, ταῦτα φεῦγε· δίδωκε δὲ δικαιοσύνην, εὐσέβειαν,  
 12 πίστιν, ἀγάπην, ὑπομονήν, πραῦθαβίαν. ἀγωνίζου τὸν καλὸν  
 ἀγῶνα τῆς πίστεως, ἐπιλαβοῦ τῆς αἰωνίου ζωῆς, εἰς ἣν καὶ  
 ἐκλήθης καὶ ὡμολόγησας τὴν καλὴν ὁμολογίαν ἐνώπιον  
 13 πολλῶν μαρτύρων. παραγγέλλω σοι ἐνώπιον τοῦ Θεοῦ τοῦ  
 ζωογονοῦντος τὰ πάντα καὶ Χριστοῦ Ἰησοῦ τοῦ μαρτυ-  
 ρήσαντος ἐπὶ Ποντίου Πειλάτου τὴν καλὴν ὁμολογίαν,  
 14 τηρησαί σε τὴν ἐντολὴν ἄσπιλον ἀνεπίλημπτον μέχρι τῆς ἐπι-  
 15 φανείας τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, ἣν καιροῖς ἰδίους  
 δείξει ὁ μακάριος καὶ μόνος Δυνάστης, ὁ Βασιλεὺς τῶν  
 16 βασιλευόντων καὶ Κύριος τῶν κυριευόντων, ὁ μόνος ἔχων  
 ἀθανασίαν, φῶς οἰκῶν ἀπρόσιτον, ὃν εἶδεν οὐδεὶς ἀνθρώ-  
 πων οὐδὲ ἰδεῖν δύναται· ᾧ τιμὴ καὶ κράτος αἰώνιον· ἀμην.  
 17 Τοῖς πλουσίοις ἐν τῷ νῦν αἰῶνι παράγγελλε μὴ ὑψηλο-  
 φρονεῖν, μηδὲ ἡλπικέναι ἐπὶ πλούτου ἀδηλότῳ, ἀλλ' ἐπὶ  
 τῷ Θεῷ τῷ παρέχοντι ἡμῖν πάντα πλουσίως εἰς ἀπόλαυσιν,

conceited, he understands nothing, but has an unhealthy desire for arguments and for disputes about words; these lead to envy, quarrelling, slander, evil suspicions, to wranglings by 5 men corrupted in mind and deprived of the truth, who regard religion as a source of gain. Religion is indeed a 6 great source of gain if we are content; for we brought 7 nothing into the world, and it is evident that we cannot take anything out. If we have food and covering we shall be 8 content with these. Those who desire to be rich fall into 9 temptation and a snare, into many foolish and harmful desires, which plunge men into ruin and destruction. The 10 love of money is a root of all kinds of evil; some in their eagerness for it have been led astray from the faith, and have pierced themselves with many torments.

But you, man of God, shun these things. Pursue right- 11 eousness,\* godliness,\* faithfulness, love, steadfastness, gentleness. Continue the noble contest of the faith; take 12 hold of eternal life; to this life you were called when you made the noble confession before many witnesses. I com- 13 mand you before God who gives life to all things, and before Christ Jesus who made the noble confession before Pontius Pilate: Keep the commandment faultlessly and without 14 reproach until the appearing \* of our Lord Jesus Christ, which in His own time the blessed and only Sovereign will 15 display, the King of kings and Lord of lords, who alone 16 has immortality, and dwells in unapproachable light, whom no man has seen or can see. To Him be honour and eternal sovereignty. Amen.

Command the rich in the present age not to be haughty; 17 to set their hope not on the uncertainty of riches, but on God

18 | ἀγαθοεργεῖν, πλουτεῖν ἐν ἔργοις καλοῖς, εὐμεταδότους  
19 εἶναι, κοινωνικούς, | ἀποθησαυρίζοντας ἑαυτοῖς θεμέλιον  
20 καλὸν εἰς τὸ μέλλον, ἵνα ἐπιλάβωνται τῆς ὄντως ζωῆς. Ὡς  
Τιμόθεε, τὴν παραθήκην φύλαξον, ἐκτρεπόμενος τὰς  
βεβήλους κενοφωνίας καὶ ἀντιθέσεις τῆς ψευδωνύμου  
21 γνώσεως, ἣν τινες ἐπαγγελλόμενοι περὶ τὴν πίστιν  
ἠστόχησαν.

Ἡ χάρις μεθ' ὑμῶν.

who richly gives us all things for enjoyment; to do good, to 18  
be rich in good deeds, to be generous, ready to share with  
others, laying in store for themselves a good foundation for 19  
the future, that they may take hold of the life which really is  
life.

Timothy, guard what has been committed to you; avoid 20  
profane \* and meaningless chatter and the opposing argu-  
ments of knowledge,\* falsely so called. Some, professing 21  
knowledge, have missed the mark as regards the faith.

Grace be with you.<sup>a</sup>

<sup>a</sup> Plural.

## ΠΡΟΣ ΤΙΜΟΘΕΟΝ Β

- 1 **ΠΑΥΛΟΣ** ἀπόστολος Χριστοῦ Ἰησοῦ διὰ θελήματος Θεοῦ  
2 κατ' ἐπαγγελίαν ζωῆς τῆς ἐν Χριστῷ Ἰησοῦ | Τιμοθέω  
ἀγαπητῷ τέκνῳ· χάρις, ἔλεος, εἰρήνη ἀπὸ Θεοῦ Πατρὸς καὶ  
Χριστοῦ Ἰησοῦ τοῦ Κυρίου ἡμῶν.  
3 Χάριν ἔχω τῷ Θεῷ, ᾧ λατρεύω ἀπὸ προγόνων ἐν καθαρᾷ  
συνειδήσει, ὡς ἀδιάλειπτον ἔχω τὴν περὶ σοῦ μνηίαν ἐν  
4 ταῖς δεήσεσίν μου νυκτὸς καὶ ἡμέρας, ἐπιποθῶν σε ἰδεῖν,  
5 | ὑπόμνησιν λαμβάνων τῆς ἐν σοὶ ἀνυποκρίτου πίστεως, ἣτις  
ἐνώκησεν πρῶτον ἐν τῇ μάμμῃ σου Λωΐδι καὶ τῇ μητρί σου  
6 Εὐνίκη, πέπεισμαι δὲ ὅτι καὶ ἐν σοί. Δι' ἣν αἰτίαν ἀναμιμ-  
νήσκω σε ἀναζωπυρεῖν τὸ χάρισμα τοῦ Θεοῦ, ὃ ἐστίν ἐν  
7 σοὶ διὰ τῆς ἐπιθέσεως τῶν χειρῶν μου. οὐ γὰρ ἔδωκεν  
ἡμῖν ὁ Θεὸς πνεῦμα δειλίας, ἀλλὰ δυνάμεως καὶ ἀγάπης καὶ  
8 σωφρονισμοῦ. μὴ οὖν ἐπαισχυνθῇς τὸ μαρτύριον τοῦ  
Κυρίου ἡμῶν μηδὲ ἐμὲ τὸν δέσμον αὐτοῦ, ἀλλὰ συνκακο-  
9 πάθησον τῷ εὐαγγελίῳ κατὰ δύναμιν Θεοῦ, τοῦ σώσαντος  
ἡμᾶς καὶ καλέσαντος κλήσει ἀγία, οὐ κατὰ τὰ ἔργα ἡμῶν  
ἀλλὰ κατὰ ἰδίαν πρόθεσιν καὶ χάριν, τὴν δοθεῖσαν ἡμῖν ἐν  
10 Χριστῷ Ἰησοῦ πρὸ χρόνων αἰωνίων, φανερωθεῖσαν δὲ νῦν  
διὰ τῆς ἐπιφανείας τοῦ Σωτῆρος ἡμῶν Χριστοῦ Ἰησοῦ,  
καταργήσαντος μὲν τὸν θάνατον φωτίσαντος δὲ ζωὴν καὶ  
11 ἀφθαρσίαν διὰ τοῦ εὐαγγελίου, εἰς ὃ ἐτέθην ἐγὼ κήρυξ καὶ  
12 ἀπόστολος καὶ διδάσκαλος· δι' ἣν αἰτίαν καὶ ταῦτα πάσχω,  
ἀλλ' οὐκ ἐπαισχύνομαι, οἶδα γὰρ ᾧ πεπίστευκα, καὶ  
πέπεισμαι ὅτι δυνατὸς ἐστίν τὴν παραθήκην μου φυλάξαι  
13 εἰς ἐκείνην τὴν ἡμέραν. ὑποτύπωσιν ἔχε ὑγιαινόντων  
λόγων ὧν παρ' ἐμοῦ ἤκουσας ἐν πίστει καὶ ἀγάπῃ τῇ ἐν



## THE SECOND LETTER TO TIMOTHY

Paul, apostle \* of Christ Jesus by the will of God in accord- 1  
ance with the promise of life in Christ Jesus, to Timothy, my 2  
beloved child: Grace, mercy, peace, from God the Father  
and Christ Jesus our Lord.

I give thanks to God whom I serve as <sup>a</sup> my ancestors did 3  
with a pure conscience,\* when I make mention of you  
constantly in my prayers by night and by day. Remember- 4  
ing your tears I long to see you; and so I may be filled with  
joy as I am reminded of the sincere faith which is in you, 5  
the faith that dwelt first in your grandmother Lois and your  
mother Eunice and, I am convinced, dwells also in you.  
For this reason I remind you to kindle afresh that spiritual 6  
gift of God which is in you through the laying on of my  
hands, for God did not give us a spirit of cowardice, but of 7  
power, love and self-restraint. Do not be ashamed, then, of 8  
the testimony to our Lord, nor of me His prisoner, but share  
in suffering for the Good News \* by the power of God. He 9  
saved us and called us with a holy calling, not on the ground  
of our deeds but of His own purpose and of the grace granted  
to us in Christ Jesus from before all time, but now disclosed 10  
through the appearing \* of our Saviour Christ Jesus, who  
has abolished death and brought life and immortality to  
light through the Good News, for which I was appointed 11  
herald, apostle \* and teacher. For this reason too I endure 12  
these sufferings, but I am not ashamed, for I know Him in  
whom I have trusted, and I am convinced that He is able  
to guard until that Day \* what I have committed to Him.<sup>b</sup>  
Hold as your pattern the sound teaching which you heard 13

<sup>a</sup> Lit., *from*; that is, *in continuance of what*.

<sup>b</sup> Or, *what He has committed to me*.

- 14 Χριστῷ Ἰησοῦ· τὴν καλὴν παραθήκην φύλαξον διὰ  
 15 Πνεύματος Ἁγίου τοῦ ἐνοικοῦντος ἐν ἡμῖν. Οἶδας τοῦτο,  
 ὅτι ἀπεστράφησάν με πάντες οἱ ἐν τῇ Ἀσίᾳ, ὧν ἔστιν  
 16 Φύγελος καὶ Ἑρμογένης. δῶψέ ἔλεος ὁ Κύριος τῷ Ὀνησι-  
 φόρου οἴκῳ, ὅτι πολλάκις με ἀνέψυξεν καὶ τὴν ἀλυσίν μου  
 17 οὐκ ἐπαισχύνθη, ἀλλὰ γενόμενος ἐν Ῥώμῃ σπουδαίως  
 18 ἐζήτησέν με καὶ εὗρεν·—δῶψέ αὐτῷ ὁ Κύριος εὐρεῖν ἔλεος  
 παρὰ Κυρίου ἐν ἐκείνῃ τῇ ἡμέρᾳ·—καὶ ὅσα ἐν Ἐφέσῳ  
 διηκόνησεν, βέλτιον σὺ γνώσκεις.
- 21 Σὺ οὖν, τέκνον μου, ἐνδυναμοῦ ἐν τῇ χάριτι τῇ ἐν Χριστῷ  
 2 Ἰησοῦ, καὶ ἃ ἤκουσας παρ' ἐμοῦ διὰ πολλῶν μαρτύρων,  
 ταῦτα παράθου πιστοῖς ἀνθρώποις, οἵτινες ἱκανοὶ ἔσονται  
 3 καὶ ἑτέρους διδάξαι. Συνκακοπάθησον ὡς καλὸς στρα-  
 4 τιώτης Χριστοῦ Ἰησοῦ. οὐδεὶς στρατευόμενος ἐμπλέκεται  
 ταῖς τοῦ βίου πραγματίαις, ἵνα τῷ στρατολογήσαντι ἀρέσῃ.  
 5 ἐὰν δὲ καὶ ἀθλῇ τις, οὐ στεφανοῦται ἐὰν μὴ νομίμως  
 6 ἀθλήσῃ. τὸν κοπιῶντα γεωργὸν δεῖ πρῶτον τῶν καρπῶν  
 7 μεταλαμβάνειν. νόει ὃ λέγω· δώσει γάρ σοι ὁ Κύριος  
 8 σύνεσιν ἐν πάσιν. μνημόνευε Ἰησοῦν Χριστὸν ἐγγεγερμένον  
 ἐκ νεκρῶν, ἐκ σπέρματος Δαυεὶδ, κατὰ τὸ εὐαγγέλιόν μου·  
 9 ἐν ᾧ κακοπαθῶ μέχρι δεσμῶν ὡς κακοῦργος, ἀλλὰ ὁ λόγος  
 10 τοῦ Θεοῦ οὐ δέδεται. διὰ τοῦτο πάντα ὑπομένω διὰ τοὺς  
 ἐκλεκτούς, ἵνα καὶ αὐτοὶ σωτηρίας τύχωσιν τῆς ἐν Χριστῷ  
 11 Ἰησοῦ μετὰ δόξης αἰωνίου. Πιστὸς ὁ λόγος·  
 εἰ γὰρ συναπεθάνομεν, καὶ συνζήσομεν·  
 12 εἰ ὑπομένομεν, καὶ συνβασιλεύσομεν·  
 εἰ ἀρνούμεθα, καὶ κεῖνος ἀρνήσεται ἡμᾶς·  
 13 εἰ ἀπιστοῦμεν, ἐκεῖνος πιστὸς μένει,  
 ἀρνήσασθαι ἑαυτὸν οὐ δύναται.
- 14 Ταῦτα ὑπομίσνησκε, διαμαρτυρόμενος ἐνώπιον τοῦ Κυρίου

from me, in the faith and love which we have in Christ Jesus;<sup>a</sup> guard through the Holy Spirit who dwells in us the noble trust committed to you.

This you know: all those in Asia<sup>b</sup> have deserted me, among them Phygelus and Hermogenes. May the Lord grant mercy to the household of Onesiphorus, because he often revived me and was not ashamed of my chain; but when he came to Rome he looked for me eagerly and found me (the Lord grant him to find mercy from the Lord in that Day \*); and the many services which he rendered in Ephesus you know very well.

You then, my child, be strong through the grace which we have in Christ Jesus, and what you heard from me before many witnesses commit to trustworthy men who will be competent to teach others also. Take your share in suffering, as a good soldier of Christ Jesus. In order that he may please the one who recruited him, a man in the army does not become entangled in the affairs of ordinary life; and though a man may compete in the games, he is not crowned unless he has competed according to the rules. The farmer who does the work should have his share first in the harvest. Ponder what I say; the Lord indeed will give you understanding in every matter. Remember Jesus Christ, as risen from the dead and of David's seed, in accordance with the Good News \* which I preach; because of this I suffer like a criminal, even to being in chains; but God's Message \* is not in chains. That is why I endure everything for the sake of the elect,<sup>c</sup> that they too may find the salvation which is in Christ Jesus with eternal glory. The saying can be trusted:

If we have died with Him, we shall also live with Him;  
if we are steadfast, we shall also reign with Him;  
if we disown Him, He also will disown us;  
if we are faithless, He remains faithful;  
for He cannot disown Himself.

Remind them of these things, and solemnly charge

<sup>a</sup> Or, *consisting of the faith and love which we have in Christ Jesus.*

<sup>b</sup> That is, the Roman province of Asia.

<sup>c</sup> That is, *chosen ones.*

μὴ λογομαχεῖν, ἐπ' οὐδὲν χρήσιμον, ἐπὶ καταστροφῇ τῶν  
 15 ἀκουόντων. σπούδασον σεαυτὸν δόκιμον παραστήσαι τῷ  
 Θεῷ, ἐργάτην ἀνεπαίσχυντον, ὀρθοτομοῦντα τὸν λόγον τῆς  
 16 ἀληθείας. τὰς δὲ βεβήλους κενοφωνίας περιίστασο· ἐπὶ  
 17 πλεῖον γὰρ προκόψουσιν ἀσεβείας, καὶ ὁ λόγος αὐτῶν ὡς  
 γάγγραινα νομὴν ἔξει· ὧν ἔστιν Ὑμέναιος καὶ Φίλητος,  
 18 οἷτινες περὶ τὴν ἀλήθειαν ἡστούχησαν, λέγοντες τὴν ἀνά-  
 στασιν ἤδη γεγονέναι, καὶ ἀνατρέπουσιν τὴν τινων πίστιν.  
 19 ὁ μέντοι στερεὸς θεμέλιος τοῦ Θεοῦ ἔστηκεν, ἔχων τὴν  
 σφραγίδα ταύτην, Ὡ γινώ Κύριος τοὺς ὄντας αὐτοῦ, καί,  
 Ἀποστήτω ἀπὸ ἀδικίας πᾶς ὁ ὀνομάζων τὸ ὄνομα Κυρίου.  
 20 ἐν μεγάλῃ δὲ οἰκίᾳ οὐκ ἔστιν μόνον σκευὴ χρυσᾶ καὶ ἀργυρᾶ,  
 ἀλλὰ καὶ ξύλινα καὶ ὀστράκινα, καὶ ἃ μὲν εἰς τιμὴν ἃ δὲ εἰς  
 21 ἀτιμίαν· ἐὰν οὖν τις ἐκκαθάρῃ ἑαυτὸν ἀπὸ τούτων, ἔσται  
 σκευὸς εἰς τιμὴν, ἡγιασμένον καὶ εὐχρηστον τῷ δεσπότῃ,  
 22 εἰς πᾶν ἔργον ἀγαθὸν ἡτοιμασμένον. τὰς δὲ νεωτερικὰς  
 ἐπιθυμίας φεῦγε, δίδωκε δὲ δικαιοσύνην, πίστιν, ἀγάπην, εἰρή-  
 νην μετὰ τῶν ἐπικαλουμένων τὸν Κύριον ἐκ καθαρᾶς καρδίας.  
 23 τὰς δὲ μωρὰς καὶ ἀπαιδεύτους ζητήσεις παραιτοῦ, εἰδὼς  
 24 ὅτι γεννώσιν μάχας· δοῦλον δὲ Κυρίου οὐ δεῖ μάχεσθαι,  
 25 ἀλλὰ ἥπιον εἶναι πρὸς πάντας, διδακτικόν, ἀνεξίκακον, | ἐν  
 πραιΰτητι παιδεύοντα τοὺς ἀντιδιατιθεμένους, μήποτε δῶ  
 26 αὐτοῖς ὁ Θεὸς μετάνοιαν εἰς ἐπίγνωσιν ἀληθείας, καὶ  
 ἀνανήψωσιν ἐκ τῆς τοῦ διαβόλου παγίδος, ἐζωγρημένοι ὑπ'  
 αὐτοῦ εἰς τὸ ἐκείνου θέλημα.  
 31 Τοῦτο δὲ γίνωσκε, ὅτι ἐν ἐσχάταις ἡμέραις ἐνστήσονται  
 2 καιροὶ χαλεποί· ἔσονται γὰρ οἱ ἄνθρωποι φίλαντοι,  
 φιλάργυροι, ἀλαζόνες, ὑπερήφανοι, βλάσφημοι, γονεῦσιν  
 3 ἀπειθεῖς, ἀχάριστοι, ἀνόσιοι, | ἄστοργοι, ἄσπονδοι, διάβολοι,  
 4 ἀκρατεῖς, ἀνήμεροι, ἀφιλάγαθοι, | προδόται, προπετεῖς,  
 5 τετυφωμένοι, φιλήδονοι μᾶλλον ἢ φιλόθεοι, | ἔχοντες  
 μόρφωσιν εὐσεβείας τὴν δὲ δύναμιν αὐτῆς ἡρνημένοι· καὶ

19: Nu. 16. 5 LXX, Is. 26. 13.

them before the Lord not to dispute about words; this serves no useful purpose, but leads to the ruin of the hearers. Do your utmost to present yourself to God as one approved, 15 a workman unashamed, rightly setting forth the Message \* of the truth. Avoid profane \* and meaningless chatter; for 16 those who practise it <sup>a</sup> will go on to further ungodliness, and their teaching will devour like gangrene. Among 17 them are Hymenæus and Philetus; they have missed the 18 mark of the truth, saying that the resurrection <sup>b</sup> has already taken place; they overturn some people's faith. Yet the 19 firm foundation laid by God stands, having this inscription: "*The Lord knows those who are His,*" and, "*Let everyone who names the name of the Lord abstain from unrighteousness.*" Now in a large house there are vessels not only of gold and 20 silver, but also of wood and earthenware, some for worthy use, others for meaner use. So if a man cleanses himself 21 from these, he will be a vessel for worthy use, consecrated,\* and useful to the Master, prepared for every good work. But shun youthful cravings; pursue righteousness,\* 22 faithfulness, love and peace, together with those who call on the Lord out of a pure heart. Have nothing to do with foolish 23 and stupid arguments, knowing that they breed quarrels. A servant \* of the Lord must not quarrel; he must be kind 24 towards all, skilled in teaching, forbearing, with gentleness 25 correcting opponents. Perhaps God may give them a change of mind, so that they come to know the truth, and return to 26 their senses, escaping from the devil's snare, after being held captive by him to do his will.<sup>c</sup>

Know this, that grievous times will come in the last days; 3 for men will be lovers of self, lovers of money, boastful, 2 arrogant, abusive, disobedient to parents, ungrateful, irreligious, without natural affection, irreconcilable, slanderers, 3 dissolute, savage, having no love for what is good, traitors, 4 reckless, conceited, lovers of pleasure rather than lovers of God, possessing the outward form of godliness,\* though their 5

<sup>a</sup> Those who practise it: lit., they.

<sup>b</sup> That is, of believers.

<sup>c</sup> Or, captured out of the devil's snare by God to do His will.

6 τούτους ἀποτρέπου. ἐκ τούτων γάρ εἰσιν οἱ ἐνδύνοντες εἰς  
 τὰς οἰκίας καὶ αἰχμαλωτίζοντες γυναικάρια σεσωρευμένα  
 7 ἁμαρτίαις, ἀγόμενα ἐπιθυμίαις ποικίλαις, | πάντοτε μαν-  
 θάνοντα καὶ μηδέποτε εἰς ἐπίγνωσιν ἀληθείας ἐλθεῖν δυνά-  
 8 μενα. ὃν τρόπον δὲ Ἰαννῆς καὶ Ἰαμβρῆς ἀντέστησαν  
 Μωϋσεῖ, οὕτως καὶ οὗτοι ἀντίστανται τῇ ἀληθείᾳ, ἄνθρωποι  
 9 κατεφθαρμένοι τὸν νοῦν, ἀδόκιμοι περὶ τὴν πίστιν. ἀλλ'  
 οὐ προκόψουσιν ἐπὶ πλεῖον· ἡ γὰρ ἄνοια αὐτῶν ἐκδηλος  
 10 ἔσται πᾶσιν, ὥς καὶ ἡ ἐκείνων ἐγένετο. Σὺ δὲ παρηκολού-  
 θησάς μου τῇ διδασκαλίᾳ, τῇ ἀγωγῇ, τῇ προθέσει, τῇ πίστει,  
 11 τῇ μακροθυμίᾳ, τῇ ἀγάπῃ, τῇ ὑπομονῇ, | τοῖς διωγμοῖς, τοῖς  
 παθήμασιν· οἶά μοι ἐγένετο ἐν Ἀντιοχείᾳ, ἐν Ἰκονίῳ, ἐν  
 Λύστροις· οἷους διωγμοὺς ὑπήνεγκα, καὶ ἐκ πάντων με  
 12 ἐρρύσατο ὁ Κύριος. καὶ πάντες δὲ οἱ θέλοντες ζῆν εὐσεβῶς  
 13 ἐν Χριστῷ Ἰησοῦ διωχθήσονται. πονηροὶ δὲ ἄνθρωποι  
 καὶ γόητες προκόψουσιν ἐπὶ τὸ χεῖρον, πλανῶντες καὶ  
 14 πλανώμενοι. σὺ δὲ μένε ἐν οἷς ἔμαθες καὶ ἐπιστῶθης, εἰδὼς  
 15 παρὰ τίνων ἔμαθες, καὶ ὅτι ἀπὸ βρέφους τὰ ἱερὰ γράμματα  
 οἶδας, τὰ δυνάμενά σε σοφίσαι εἰς σωτηρίαν διὰ πίστεως  
 16 τῆς ἐν Χριστῷ Ἰησοῦ. πᾶσα γραφὴ θεόπνευστος καὶ  
 ὠφέλιμος πρὸς διδασκαλίαν, πρὸς ἔλεγμόν, πρὸς ἐπανόρ-  
 17 θωσιν, πρὸς παιδείαν τὴν ἐν δικαιοσύνῃ, | ἵνα ἄρτιος ᾦ ὁ τοῦ  
 Θεοῦ ἄνθρωπος, πρὸς πᾶν ἔργον ἀγαθὸν ἐξηρτισμένος.  
 41 Διαμαρτύρομαι ἐνώπιον τοῦ Θεοῦ καὶ Χριστοῦ Ἰησοῦ, τοῦ  
 μέλλοντος κρίνειν ζῶντας καὶ νεκρούς, καὶ τὴν ἐπιφάνειαν  
 2 αὐτοῦ καὶ τὴν βασιλείαν αὐτοῦ· κήρυξον τὸν λόγον,  
 ἐπίστηθι εὐκαίρως ἀκαίρως, ἔλεγον, ἐπιτίμησον, παρακά-  
 3 λησον, ἐν πάσῃ μακροθυμίᾳ καὶ διδαχῇ. ἔσται γὰρ καιρὸς  
 ὅτε τῆς ὑγιαίνουσας διδασκαλίας οὐκ ἀνέξονται, ἀλλὰ κατὰ  
 τὰς ἐπιθυμίας τὰς ἰδίας ἑαυτοῖς ἐπισωρεύουσιν διδασκάλους

life denies its power;<sup>a</sup> from these turn away. For among 6  
 them are those men who make their way into houses and  
 captivate silly women laden with sins and led on by desires  
 of all kinds, always learning, but never able to come to 7  
 know the truth. Just as Jannes and Jambres opposed 8  
 Moses, so also these men oppose the truth, men corrupted in  
 mind, and failures as regards the faith. But they will not 9  
 progress further, for their folly will be plain to all, as also  
 was that of those others.

But you have become familiar with my teaching, my 10  
 conduct, my purpose, my faithfulness, my forbearance, my  
 love, my steadfastness, my persecutions, my sufferings. 11  
 What things befell me in Antioch, in Iconium, in Lystra,  
 and what persecutions I endured! Yet from them all the  
 Lord delivered me. All too who wish to live a godly \* life 12  
 in Christ Jesus will be persecuted; but evil men and impos- 13  
 tors will go from bad to worse, leading astray and being led  
 astray. But you, continue in those things which you have 14  
 been taught and of which you have been convinced, know-  
 ing by whom you were taught them, and that from infancy 15  
 you have known the Sacred Writings which are able to  
 make you wise for salvation through faith in Christ Jesus.  
 Every scripture is inspired by God and is profitable <sup>b</sup> for 16  
 teaching, for reproof, for correction, for training in righteous-  
 ness,\* that the man of God may be sound and fully equipped 17  
 for every good work.

I solemnly charge you before God and Christ Jesus, who is 4  
 to judge the living and the dead, both by His appearing \*  
 and His Kingdom: proclaim the Message,\* press on at all 2  
 times, favourable or unfavourable, reprove, correct, encour-  
 age, with all forbearance and with constant teaching. For 3  
 a time will come when they will not tolerate the sound  
 doctrine, but following their own desires they will collect for  
 themselves teachers upon teachers,<sup>c</sup> getting their hearing

<sup>a</sup> Lit., *but having denied its power.*

<sup>b</sup> Or, *Every scripture inspired by God is also profitable.*

<sup>c</sup> Lit., *heap up teachers for themselves.*

- 4 κνηθόμενοι τὴν ἀκοήν, καὶ ἀπὸ μὲν τῆς ἀληθείας τὴν ἀκοήν  
 5 ἀποστρέφουσιν, ἐπὶ δὲ τοὺς μύθους ἐκτραπήσονται. σὺ δὲ  
 νῆφε ἐν πᾶσιν, κακοπάθησον, ἔργον ποίησον εὐαγγελιστοῦ,  
 6 τὴν διακονίαν σου πληροφόρησον. Ἐγὼ γὰρ ἤδη σπένδομαι,  
 7 καὶ ὁ καιρὸς τῆς ἀναλύσεώς μου ἐφέστηκεν. τὸν ἀγῶνα  
 τὸν καλὸν ἡγώνισμαι, τὸν δρόμον τετέλεκα, τὴν πίστιν  
 8 τετήρηκα· λοιπὸν ἀπόκειται μοι ὁ τῆς δικαιοσύνης στέφανος,  
 ὃν ἀποδώσει μοι ὁ Κύριος ἐν ἐκείνῃ τῇ ἡμέρᾳ, ὁ δίκαιος  
 κριτής, οὐ μόνον δὲ ἐμοὶ ἀλλὰ καὶ πᾶσι τοῖς ἡγαπηκόσι τὴν  
 ἐπιφάνειαν αὐτοῦ.
- 9, 10 Σπούδασον ἔλθειν πρὸς με ταχέως· Δημῶς γάρ με  
 ἐγκατέλειπεν ἀγαπήσας τὸν νῦν αἰῶνα, καὶ ἐπορεύθη εἰς  
 Θεσσαλονίκην, Κρήσκης εἰς Γαλατίαν, Τίτος εἰς Δαλματίαν·
- 11 | Λουκᾶς ἐστὶν μόνος μετ' ἐμοῦ. Μάρκον ἀναλαβὼν ἄγε  
 μετὰ σεαυτοῦ· ἔστιν γάρ μοι εὐχρηστος εἰς διακονίαν.
- 12, 13 Τύχικον δὲ ἀπέστειλα εἰς Ἔφεσον. τὸν φελόνην, ὃν  
 ἀπέλειπον ἐν Τρωάδι παρὰ Κάρπῳ, ἐρχόμενος φέρε, καὶ τὰ  
 14 βιβλία, μάλιστα τὰς μεμβράνας. Ἀλέξανδρος ὁ χαλκεὺς  
 πολλὰ μοι κακὰ ἐνεδείξατο· ἀποδώσει αὐτῷ ὁ Κύριος κατὰ  
 15 τὰ ἔργα αὐτοῦ· | ὃν καὶ σὺ φυλάσσον· λίαν γὰρ ἀντέστη τοῖς  
 16 ἡμετέροις λόγοις. Ἐν τῇ πρώτῃ μου ἀπολογία οὐδεὶς μοι  
 συμπαρεγένετο, ἀλλὰ πάντες με ἐγκατέλειπον· μὴ αὐτοῖς  
 17 λογισθεῖν· ὁ δὲ Κύριός μοι παρέστη καὶ ἐνεδυνάμωσέν με,  
 ἵνα δι' ἐμοῦ τὸ κήρυγμα πληροφορηθῇ καὶ ἀκούσωσιν  
 18 πάντα τὰ ἔθνη. καὶ ἐρρύσθην ἐκ στόματος λέοντος, | καὶ  
 ῥύσεται με ὁ Κύριος ἀπὸ παντὸς ἔργου πονηροῦ καὶ σώσει  
 εἰς τὴν βασιλείαν αὐτοῦ τὴν ἐπουράνιον· ᾧ ἡ δόξα εἰς τοὺς  
 αἰῶνας τῶν αἰώνων, ἀμην.
- 19 Ἀσπασαι Πρίσκαν καὶ Ἀκύλαν καὶ τὸν Ὀνησιφόρον  
 20 οἶκον. Ἐραστος ἔμεινεν ἐν Κορίνθῳ, Τρόφιμον δὲ ἀπέλειπον

14: Ps. 62. 12, Pt. 24. 12. 17: Ps. 22. 21.



tickled; they will turn away their ears from the truth, and 4  
turn aside to myths.\* As for you, be self-possessed in all 5  
circumstances, endure suffering, do the work of an evangelist,<sup>a</sup> fulfil your service.

I myself am already being offered up as a libation, and 6  
the time for my departure is at hand. I have contended in 7  
the noble contest, I have finished the course, I have kept the  
faith.<sup>b</sup> From now on there is laid up for me the crown of 8  
righteousness,\* which the Lord, the just judge, will give to  
me on that Day,\* and not to me only but to all those also  
who have set their love upon His appearing.\*

Do your utmost to come to me soon, for Demas has 9, 10  
deserted me out of love for the present world, and has gone  
to Thessalonica, Crescens to Galatia, Titus to Dalmatia;  
Luke alone is with me. Pick up Mark <sup>c</sup> and bring him with 11  
you; he is useful to me for service. I have sent Tychicus to 12  
Ephesus. When you come bring the cloak which I left with 13  
Carpus at Troas, also the scrolls,<sup>d</sup> especially the parch-  
ments. Alexander the coppersmith did me much harm; *the* 14  
*Lord will recompense him according to his deeds.* You too, be on 15  
your guard against him, for he strongly opposed what we  
said.

At my first defence no one supported me, but all de- 16  
serted me — may it not be counted against them. But the 17  
Lord stood by me and gave me strength, that through me  
the message might be fully proclaimed, and that all the  
nations might hear it. I was delivered *out of the lion's*  
*mouth*, and the Lord will deliver me from all harm, and 18  
bring me safely into His heavenly Kingdom. To Him be the  
glory for ever. Amen.

Greet Prisca and Aquila and the household of Onesi- 19  
phorus. Erastus remained at Corinth, I left Trophimus 20

<sup>a</sup> That is, *preacher of the Good News*.\*

<sup>b</sup> There may also be a reference here to the "pledge" taken by every competitor before the contest.

<sup>c</sup> That is, *Take Mark on board*.

<sup>d</sup> Rolls, the ancient equivalent of books.

- 21 ἐν Μιλήτῳ ἀσθενοῦντα. Σπούδασον πρὸ χειμῶνος ἐλθεῖν.  
Ἀσπάζεται σε Εὐβουλος καὶ Πούδης καὶ Λίνος καὶ  
Κλαυδία καὶ οἱ ἀδελφοὶ πάντες.
- 22 Ὁ Κύριος μετὰ τοῦ πνεύματός σου. ἡ χάρις μεθ' ὑμῶν.

sick in Miletus. Do your utmost to come before winter. 21  
 Eubulus, Pudens, Linus, Claudia and all the brothers \*  
 greet you. The Lord be with your spirit. Grace be with 22  
 you.<sup>a</sup>

<sup>a</sup> Plural.

## ΠΡΟΣ ΤΙΤΟΝ

- 1 ΠΑΥΛΟΣ δούλος Θεοῦ, ἀπόστολος δὲ Χριστοῦ Ἰησοῦ  
κατὰ πίστιν ἐκλεκτῶν Θεοῦ καὶ ἐπίγνωσιν ἀληθείας τῆς κατ'  
2 εὐσέβειαν | ἐπ' ἐλπίδι ζωῆς αἰωνίου, ἣν ἐπηγγείλατο ὁ  
3 ἀψευδὴς Θεὸς πρὸ χρόνων αἰωνίων, ἐφανέρωσεν δὲ καιροῖς  
ιδίοις τὸν λόγον αὐτοῦ ἐν κηρύγματι ὃ ἐπιστεύθην ἐγὼ κατ'  
4 ἐπιταγὴν τοῦ Σωτῆρος ἡμῶν Θεοῦ, Τίτῳ γνησίῳ τέκνῳ  
κατὰ κοινὴν πίστιν· χάρις καὶ εἰρήνη ἀπὸ Θεοῦ Πατρὸς καὶ  
Χριστοῦ Ἰησοῦ τοῦ Σωτῆρος ἡμῶν.
- 5 Τούτου χάριν ἀπέλειπόν σε ἐν Κρήτῃ, ἵνα τὰ λείποντα  
ἐπιδιορθώσῃ, καὶ καταστήσῃς κατὰ πόλιν πρεσβυτέρους, ὡς  
6 ἐγὼ σοι διαταξάμην, | εἴ τίς ἐστιν ἀνέγκλητος, μιᾶς γυναικὸς  
ἀνὴρ, τέκνα ἔχων πιστά, μὴ ἐν κατηγορίᾳ ἀσωτίας ἢ ἀνυπό-  
7 τακτα. δεῖ γὰρ τὸν ἐπίσκοπον ἀνέγκλητον εἶναι ὡς Θεοῦ  
οἰκονόμον, μὴ αὐθάδη, μὴ ὀργίλον, μὴ πάrouνον, μὴ πλήκτην,  
8 μὴ αἰσχροκερδῆ, | ἀλλὰ φιλόξενον, φιλάγαθον, σώφρονα,  
9 δίκαιον, ὅσιον, ἐγκρατῆ, | ἀντεχόμενον τοῦ κατὰ τὴν  
διδασχὴν πιστοῦ λόγου, ἵνα δυνατὸς ᾖ καὶ παρακαλεῖν ἐν  
τῇ διδασκαλίᾳ τῇ ὑγιαίνουσῃ καὶ τοὺς ἀντιλέγοντας  
10 ἐλέγχειν. Εἰσὶν γὰρ πολλοὶ καὶ ἀνυπότακτοι, ματαιολόγοι  
11 καὶ φρεναπάται, μάλιστα οἱ ἐκ τῆς περιτομῆς, | οὓς δεῖ  
ἐπιστομίζειν, οἵτινες ὅλους οἴκους ἀνατρέπουσιν διδάσκοντες  
12 ἂ μὴ δεῖ αἰσχροῦ κέρδους χάριν. εἰπέν τις ἐξ αὐτῶν ἴδιος  
αὐτῶν προφήτης,  
Κρήτες ἀεὶ ψεύσται, κακὰ θηρία, γαστέρες ἀργαί.
- 13 | ἡ μαρτυρία αὕτη ἐστὶν ἀληθής. δι' ἣν αἰτίαν ἔλεγε αὐτοὺς  
14 ἀποτόμῳ, ἵνα ὑγιαίνωσιν ἐν τῇ πίστει, | μὴ προσέχοντες  
Ἰουδαϊκοῖς μύθοις καὶ ἐντολαῖς ἀνθρώπων ἀποστρεφόμενων

## THE LETTER TO TITUS

Paul, servant \* of God, and apostle \* of Christ Jesus in 1  
accordance with <sup>a</sup> the faith of God's elect <sup>b</sup> and with <sup>a</sup> the  
knowledge of religious \* truth, in hope of eternal life, which 2  
God who does not lie promised before all time (but at His 3  
own time He revealed His Message \* in the proclamation  
entrusted to me by command of God our Saviour), to 4  
Titus, my true child in our common faith: Grace and peace  
from God the Father and Christ Jesus our Saviour.

For this purpose I left you behind in Crete, to put in 5  
order what remains to be done, and to appoint elders \* in  
each town (as I commanded you), whoever is blameless, the 6  
husband of one wife, one whose children are believers, a  
man not open to the charge of loose living, and not in-  
subordinate. The episkopos,\* as God's steward, must be 7  
blameless, not self-willed, not quick-tempered, not addicted  
to wine, not violent, not seeking dishonest gain; but he 8  
must be hospitable, a lover of what is good, self-restrained,  
just, holy, disciplined, holding fast to the trustworthy 9  
Message \* which accords with the teaching, in order that he  
may be able both to encourage by sound doctrine and  
to refute those who contradict it. For many are indeed 10  
insubordinate, given to futile discussion, and deceivers,  
especially the circumcision party; their mouths must be 11  
stopped, for they overturn whole households by teaching  
what they should not, for the sake of base gain. One of 12  
themselves, a prophet of theirs, has said,

"Cretans are always liars, wicked beasts, idle gluttons."  
This testimony is true. For that reason reprove them 13  
severely, in order that they may be sound in the faith, not 14  
paying attention to Jewish myths \* and commandments of

<sup>a</sup> Or, to further.

<sup>b</sup> That is, chosen ones.

- 15 τὴν ἀλήθειαν. πάντα καθαρὰ τοῖς καθαροῖς· τοῖς δὲ μεμια-  
 μένοις καὶ ἀπίστοις οὐδὲν καθαρὸν, ἀλλὰ μεμιάνται αὐτῶν  
 16 καὶ ὁ νοῦς καὶ ἡ συνείδησις. Θεὸν ὁμολογοῦσιν εἰδέναι,  
 τοῖς δὲ ἔργοις ἀρνοῦνται, βδελυκτοὶ ὄντες καὶ ἀπειθεῖς καὶ  
 πρὸς πᾶν ἔργον ἀγαθὸν ἀδόκιμοι.
- 21, 2 Σὺ δὲ λάλει ᾧ πρέπει τῇ ὑγιαίνουσῃ διδασκαλίᾳ. πρεσ-  
 βύτας νηφαλίους εἶναι, σεμνοὺς, σώφρονas, ὑγιαίνοντας τῇ  
 3 πίστει, τῇ ἀγάπῃ, τῇ ὑπομονῇ· πρεσβύτιδας ὡσαύτως ἐν  
 καταστάματι ἱεροπρεπεῖς, μὴ διαβόλους, μηδὲ οἷνῳ πολλῷ  
 4 δεδουλωμένas, καλοδιδασκάλους, | ἵνα σωφρονίζωσιν τὰς νέας  
 5 φιλάνδρους εἶναι, φιλοτέκνους, | σώφρονas, ἀγνάs, οἰκουργοῦs,  
 ἀγαθάs, ὑποτασσομέναs τοῖς ἰδίοις ἀνδράσιν, ἵνα μὴ ὁ λόγος  
 6 τοῦ Θεοῦ βλασφημῇται. Τοὺς νεωτέρους ὡσαύτως παρακάλει  
 7 σωφρονεῖν | περὶ πάντα, σεαυτὸν παρεχόμενος τύπον καλῶν  
 8 ἔργων ἐν τῇ διδασκαλίᾳ, ἀδιαφθορίαν, σεμνότητα, | λόγον  
 ὑγιῆ ἀκατάγνωστον, ἵνα ὁ ἐξ ἐναντίας ἐντραπῇ μηδὲν ἔχων  
 9 λέγειν περὶ ἡμῶν φαῦλον. δούλους δεσπόταιs ἰδίοις ὑπο-  
 τάσσεσθαι ἐν πᾶσιν, εὐαρέστους εἶναι, μὴ ἀντιλέγοντας,  
 10 | μὴ νοσφιζομένους, ἀλλὰ πᾶσαν πίστιν ἐνδεικνυμένους  
 ἀγαθὴν, ἵνα τὴν διδασκαλίαν τὴν τοῦ Σωτῆρος ἡμῶν Θεοῦ  
 11 κοσμώσιν ἐν πᾶσιν. Ἐπεφάνη γὰρ ἡ χάρις τοῦ Θεοῦ ἡ  
 12 σωτήριος πᾶσιν ἀνθρώποιs, | παιδεύουσα ἡμᾶs, ἵνα ἀρνη-  
 σάμενοι τὴν ἀσέβειαν καὶ τὰς κοσμικὰς ἐπιθυμίας σωφρόνως  
 13 καὶ δικαίως καὶ εὐσεβῶs ζήσωμεν ἐν τῷ νῦν αἰῶνι, προσ-  
 δεχόμενοι τὴν μακαρίαν ἐλπίδα καὶ ἐπιφάνειαν τῆs δόξης  
 14 τοῦ μεγάλου Θεοῦ καὶ Σωτῆρος ἡμῶν Χριστοῦ Ἰησοῦ, ὃs  
 ἔδωκεν ἑαυτὸν ὑπὲρ ἡμῶν ἵνα λυτρώσῃται ἡμᾶs ἀπὸ πάσης  
 ἀνομίας καὶ καθαρίσῃ ἑαυτῷ λαὸν περιούσιον, ζηλωτὴν  
 15 καλῶν ἔργων. Ταῦτα λάλει καὶ παρακάλει καὶ ἔλεγχε μετὰ  
 31 πάσης ἐπιταγῆs· μηδεὶs σου περιφρονεῖτω. Ὑπομίμνησκε  
 αὐτοὺs ἀρχαῖs καὶ ἐξουσίαιs ὑποτάσσεσθαι, πειθαρχεῖν,

14: Ps. 130. 8, Ezk. 37. 23, Ex. 19. 5, Dt. 14. 2.

men who reject the truth. To those who are clean every- 15  
thing is clean, but to those who are defiled and unbelieving  
nothing is clean; both their minds and their consciences \*  
are defiled. They profess to know God, but by their deeds 16  
they disown Him; they are abominable, disobedient and  
disqualified for any good deed.

As for you, speak what befits the sound doctrine: older 2, 2  
men are to be sober, dignified, self-restrained, sound in  
the faith, in love, in steadfastness. So also older women are 3  
to be reverent in their demeanour, not slanderers, not  
enslaved to much wine, teaching what is good; let them 4  
encourage the young wives to love their husbands, to love  
their children, to be self-restrained, pure, domesticated, 5  
kind, submissive to their husbands, that the Mes-  
sage \* of God may not be discredited.<sup>a</sup> So also urge the 6  
younger men to be self-restrained in all things. Show 7  
yourself to be the pattern for good deeds as you teach,<sup>b</sup>  
displaying integrity, dignity, sound speech beyond re- 8  
proach, that any opponent may be put to shame, when he  
has nothing bad to say about us. Slaves are to be sub- 9  
missive to their masters in all things, to give satisfaction, not  
to answer back, not to pilfer, but to show all good faith, that 10  
in everything they may bring credit to the teaching of God  
our Saviour.

For the saving grace of God has appeared for all men, 11  
training us to renounce ungodliness and worldly desires and 12  
to live self-restrained, righteous and godly \* lives in the  
present age, in expectation of the blessed hope and the ap- 13  
pearing \* of the glory of our great God and Saviour <sup>c</sup>  
Christ Jesus. He gave Himself for us that He might 14  
*ransom us from all lawlessness and purify for Himself a chosen*  
*people,\** eager to do good deeds. Speak these things, 15  
encourage, reprove with full authority, let no one think  
lightly of you. Remind them to be submissive to rulers and 3  
authorities, to be obedient, to be ready for every good

<sup>a</sup> Lit., *blasphemed.\**

<sup>b</sup> Lit., *in teaching.*

<sup>c</sup> Or, *of the great God and our Saviour.*

- 2 πρὸς πᾶν ἔργον ἀγαθὸν ἐτοίμους εἶναι, | μηδένα βλασφημεῖν,  
 ἀμάχους εἶναι, ἐπεικεῖς, πᾶσαν ἐνδεικνυμένους πραύτητα  
 3 πρὸς πάντας ἀνθρώπους. Ἦμεν γάρ ποτε καὶ ἡμεῖς  
 ἀνόητοι, ἀπειθεῖς, πλανώμενοι, δουλεύοντες ἐπιθυμίαις καὶ  
 ἡδοναῖς ποικίλαις, ἐν κακίᾳ καὶ φθόνῳ διάγοντες, στυγητοί,  
 4 μισοῦντες ἀλλήλους. ὅτε δὲ ἡ χρηστότης καὶ ἡ φιλαν-  
 5 θρωπία ἐπεφάνη τοῦ Σωτῆρος ἡμῶν Θεοῦ, οὐκ ἐξ ἔργων  
 τῶν ἐν δικαιοσύνῃ ἃ ἐποιήσαμεν ἡμεῖς ἀλλὰ κατὰ τὸ αὐτοῦ  
 6 ἔλεος ἔσωσεν ἡμᾶς διὰ λουτροῦ παλιγενεσίας καὶ ἀνακαι-  
 7 νώσεως Πνεύματος Ἁγίου, οὗ ἐξέχεεν ἐφ' ἡμᾶς πλουσίως  
 8 διὰ Ἰησοῦ Χριστοῦ τοῦ Σωτῆρος ἡμῶν, ἵνα δικαιοθέντες τῇ  
 ἐκείνου χάριτι κληρονόμοι γεννηθῶμεν κατ' ἐλπίδα ζωῆς  
 9 αἰωνίου. Πιστὸς ὁ λόγος, καὶ περὶ τούτων βούλομαί σε  
 διαβεβαιοῦσθαι, ἵνα φροντίζωσιν καλῶν ἔργων προϊστασθαι  
 οἱ πεπιστευκότες τῷ Θεῷ. ταῦτά ἐστιν καλὰ καὶ ὠφέλιμα  
 10 τοῖς ἀνθρώποις· μωρὰς δὲ ζητήσεις καὶ γενεαλογίας καὶ  
 ἔριν καὶ μάχας νομικὰς περιῖστασο· εἰσὶν γὰρ ἀνωφελεῖς  
 11 καὶ μάταιοι. αἵρετικὸν ἄνθρωπον μετὰ μίαν καὶ δευτέραν  
 12 νουθεσίαν παραιτοῦ, εἰδὼς ὅτι ἐξέστραπται ὁ τοιοῦτος καὶ  
 ἀμαρτάνει ὣν αὐτοκατάκριτος.  
 13 Ὅταν πέμψω Ἀρτεμᾶν πρὸς σέ ἢ Τύχικον, σπούδασον  
 ἐλθεῖν πρὸς με εἰς Νικόπολιν· ἐκεῖ γὰρ κέκρικα παραχει-  
 14 μάσαι. Ζηγᾶν τὸν νομικὸν καὶ Ἀπολλῶν σπουδαίως  
 πρόπεμψον, ἵνα μηδὲν αὐτοῖς λείπη. μανθανέτωσαν δὲ καὶ οἱ  
 ἡμέτεροι καλῶν ἔργων προϊστασθαι εἰς τὰς ἀναγκαίας  
 15 χρείας, ἵνα μὴ ὦσιν ἄκαρποι.  
 Ἀσπάζονται σε οἱ μετ' ἐμοῦ πάντες. ἄσπασαι τοὺς  
 φιλοῦντας ἡμᾶς ἐν πίστει.  
 Ἡ χάρις μετὰ πάντων ὑμῶν.



work, to slander no one, not to be quarrelsome, to be 2  
 considerate, showing perfect meekness towards all men.  
 For at one time we also were without understanding, dis- 3  
 obedient, astray, enslaved to desires and pleasures of vari-  
 ous kinds, passing our lives in malice and envy, hateful and  
 hating one another. But when the kindness of God our 4  
 Saviour and His love for man appeared, He saved us, not 5  
 because of righteous \* deeds which we performed of our-  
 selves but in accordance with His own mercy, through the  
 bath of rebirth and renewal by the Holy Spirit; for He poured 6  
 out the Spirit<sup>a</sup> on us richly through Jesus Christ our Saviour,  
 in order that, having been made right \* with God by His 7  
 grace, we might become, in hope, possessors of eternal life.  
 The saying can be trusted, and I want you to insist on these 8  
 things, in order that those who have believed in God may  
 take thought to engage in good works. These are good and  
 profitable for men; but avoid foolish arguments, genea- 9  
 logies,\* quarrelling and disputes about the Law,\* for they  
 are unprofitable and futile. After a first and a second warn- 10  
 ing have nothing to do with a man who causes divisions,  
 knowing that such a man is perverted; he is doing wrong 11  
 and is self-condemned.

As soon as I send Artemas or Tychicus to you, do your 12  
 utmost to come to me at Nicopolis, for there I have decided  
 to spend the winter. Do your best to help forward on their 13  
 way Zenas, the teacher of the Law, and Apollos, that they  
 may not lack anything. And let our people learn to engage 14  
 in good works to meet necessary requirements, that they  
 may not be unfruitful.

All who are with me greet you. Greet our friends in the 15  
 faith.<sup>b</sup>

Grace be with you all.

<sup>a</sup> For . . . the Spirit: lit., whom.

<sup>b</sup> Or, faithfully.

## ΠΡΟΣ ΕΒΡΑΙΟΥΣ

1: **ΠΟΛΥΜΕΡΩΣ** καὶ πολυτρόπως πάλαι ὁ Θεὸς λαλήσας  
2 τοῖς πατράσιν ἐν τοῖς προφήταις | ἐπ' ἐσχάτου τῶν ἡμερῶν  
τούτων ἐλάλησεν ἡμῖν ἐν Υἱῷ, ὃν ἔθηκεν κληρονόμον  
3 πάντων, δι' οὗ καὶ ἐποίησεν τοὺς αἰῶνας· ὃς ὢν ἀπαύγασμα  
τῆς δόξης καὶ χαρακτήρ τῆς ὑποστάσεως αὐτοῦ, φέρων τε  
τὰ πάντα τῷ ρήματι τῆς δυνάμεως αὐτοῦ, δι' ἑαυτοῦ  
καθαρισμὸν ποιησάμενος τῶν ἁμαρτιῶν ἡμῶν ἐκάθισεν ἐν  
4 δεξιᾷ τῆς Μεγαλυσύνης ἐν ὑψηλοῖς, τοσοῦτω κρείττων  
γενόμενος τῶν ἀγγέλων ὅσῳ διαφορώτερον παρ' αὐτοὺς  
5 κεκληρονόμηκεν ὄνομα. Τίνι γὰρ εἶπέν ποτε τῶν ἀγγέλων,

Υἱός μου εἰ σύ, ἐγὼ σήμερον γεγέννηκά σε;

καὶ πάλιν,

Ἐγὼ ἔσομαι αὐτῷ εἰς Πατέρα, καὶ αὐτὸς ἔσται μοι εἰς Υἱόν;

6 ὅταν δὲ πάλιν εἰσαγάγῃ τὸν πρωτότοκον εἰς τὴν οἰκουμένην,  
λέγει,

Καὶ προσκυνησάτωσαν αὐτῷ πάντες ἄγγελοι Θεοῦ.

7 καὶ πρὸς μὲν τοὺς ἀγγέλους λέγει,

Ὁ ποιὼν τοὺς ἀγγέλους αὐτοῦ πνεύματα,  
καὶ τοὺς λειτουργοὺς αὐτοῦ πυρὸς φλόγα·

8 πρὸς δὲ τὸν Υἱόν,

Ὁ θρόνος σου, ὁ Θεός, εἰς τὸν αἰῶνα τοῦ αἰῶνος,  
καὶ ἡ ῥάβδος τῆς εὐθύτητος ῥάβδος τῆς βασιλείας  
αὐτοῦ.

3: Ps. 110. 1. 5: Ps. 2.7, 2 S. 7. 14. 6: Dt. 32. 43 LXX. 7: Ps. 104. 4.  
8-9: Ps. 45. 6-7.

## THE LETTER TO THE HEBREWS

In the past God spoke to the fathers by the prophets in many 1  
parts and in many ways. At the end of this age <sup>a</sup> He has 2  
spoken to us by a Son, whom He made rightful owner of all  
things, and through whom He created the universe. He is 3  
the radiance of God's <sup>b</sup> glory and the exact representation of  
His being, and He upholds all things by His word of power.  
When in His own person He had made purification from  
sins, *He sat down at the right hand* of the Majesty on high,  
having become as much superior to the angels \* as the 4  
name \* which He has by right excels theirs.

For to which of the angels did God <sup>c</sup> ever say, 5

*Thou art My Son, today I have begotten Thee?*

and again,

*I will be a Father to Him, and He shall be a Son to Me?*

and again, when He brings His firstborn into the world He 6  
says,

*And let all God's angels worship Him.*

Of the angels He says, 7

*He who makes His angels winds,  
and His servants <sup>d</sup> a flame of fire;*

but of the Son, 8

*Thy throne, O God, is for ever and ever,  
and the sceptre of uprightness is the sceptre of His kingdom.*

<sup>a</sup> Lit., these days.

<sup>b</sup> Lit., His.

<sup>c</sup> Lit., He.

<sup>d</sup> Lit., ministrants.

- 9 ἡγάπησας δικαιοσύνην καὶ ἐμίσησας ἀδικίαν·  
διὰ τοῦτο ἔχρισέν σε, ὁ Θεός, ὁ Θεός σου ἔλαιον ἀγαλ-  
λιάσεως παρὰ τοὺς μετόχους σου.
- 10 καί,  
Σὺ κατ' ἀρχάς, Κύριε, τὴν γῆν ἐθεμελίωσας,  
καὶ ἔργα τῶν χειρῶν σου εἰσιν οἱ οὐρανοί·
- 11 αὐτοὶ ἀπολοῦνται, σὺ δὲ διαμένεις·  
καὶ πάντες ὡς ἱμάτιον παλαιωθήσονται,  
12 καὶ ὡσεὶ περιβόλαιον ἐλίξεις αὐτούς,  
ὡς ἱμάτιον καὶ ἀλλαγήσονται·  
σὺ δὲ ὁ αὐτὸς εἶ καὶ τὰ ἔτη σου οὐκ ἐκλείψουσιν.
- 13 πρὸς τίνα δὲ τῶν ἀγγέλων εἶρηκέν ποτε,  
Κάθου ἐκ δεξιῶν μου  
ἕως ἂν θῶ τοὺς ἐχθρούς σου ὑποπόδιον τῶν ποδῶν σου;
- 14 οὐχὶ πάντες εἰσὶν λειτουργικὰ πνεύματα εἰς διακονίαν  
ἀποστελλόμενα διὰ τοὺς μέλλοντας κληρονομεῖν σωτηρίαν;
- 21 Διὰ τοῦτο δεῖ περισσοτέρως προσέχειν ἡμᾶς τοῖς ἀκουσθεῖσιν,  
2 μήποτε παραινῶμεν. εἰ γὰρ ὁ δι' ἀγγέλων λαληθεὶς λόγος  
ἐγένετο βέβαιος, καὶ πᾶσα παράβασις καὶ παρακοή ἔλαβεν  
3 ἔνδικον μισθαποδοσίαν, πῶς ἡμεῖς ἐκφευξόμεθα τηλικαύτης  
ἀμελήσαντες σωτηρίας; ἥτις ἀρχὴν λαβοῦσα λαλεῖσθαι  
διὰ τοῦ Κυρίου, ὑπὸ τῶν ἀκουσάντων εἰς ἡμᾶς ἐβεβαιώθη,  
4 συνεπιμαρτυροῦντος τοῦ Θεοῦ σημείοις [τε] καὶ τέρασιν  
καὶ ποικίλαις δυνάμεσιν καὶ Πνεύματος Ἁγίου μερισμοῖς  
κατὰ τὴν αὐτοῦ θέλησιν.
- 5 Οὐ γὰρ ἀγγέλοις ὑπέταξεν τὴν οἰκουμένην τὴν μέλλουσαν,  
6 περὶ ἧς λαλοῦμεν. διεμαρτύρατο δέ πού τις λέγων,  
Τί ἐστιν ἄνθρωπος ὅτι μιμνήσκη αὐτοῦ;  
ἢ υἱὸς ἀνθρώπου ὅτι ἐπισκέπτη αὐτόν;
- 7 ἡλάττωσας αὐτὸν βραχύ τι παρ' ἀγγέλους,  
δόξῃ καὶ τιμῇ ἐστεφάνωσας αὐτόν,  
8 πάντα ὑπέταξας ὑποκάτω τῶν ποδῶν αὐτοῦ.

10-12: Ps. 102. 25-27. 13: Ps. 110. 1. 2. 6-9: Ps. 8. 4-6.

*Thou hast loved right and hated wrong; 9*  
*therefore, O God, Thy God has anointed Thee with the oil of*  
*rejoicing rather than Thy companions,*

and, 10

*Thou, O Lord, in the beginning didst lay the foundation of the*  
*earth,*  
*and the heavens are the works of Thy hands;*  
*they will perish, but Thou remainest; 11*  
*they will all become old like a garment,*  
*Thou wilt roll them up like a cloak, 12*  
*and they will be changed like a garment;*  
*but Thou art the same, Thy years will not come to an end.*

But of which of the angels has He ever said, 13

*Sit at my right hand*  
*until I make Thy enemies Thy footstool?*

Are they not all ministering spirits sent out for service on 14  
 account of those who are to enter into <sup>a</sup> salvation?

Therefore we must pay all the more attention to what we 2  
 have heard, lest we drift away. For if the message spoken 2  
 through angels \* was authoritative, and every transgression  
 and disobedience met with a just penalty, how shall we 3  
 escape if we neglect such great salvation? It was first  
 announced through the Lord; it was confirmed to us by  
 those who heard; and God added His witness with signs 4  
 and wonders, with various mighty works, and with gifts of <sup>b</sup>  
 the Holy Spirit distributed according to His will.

It was not to angels that He subjected the world to come, 5  
 about which we are speaking. One has somewhere de- 6  
 clared:

*What is man that Thou shouldst remember him?*  
*or a son of man that Thou shouldst be mindful of him?*  
*Thou didst make him for a little while lower <sup>c</sup> than angels, 7*  
*Thou didst crown him with glory and honour,*  
*Thou didst put all things in subjection under his feet. 8*

<sup>a</sup> Lit., *inherit*.    <sup>b</sup> *Gifts of* is not in the Greek.    <sup>c</sup> Or, *a little lower*.

ἐν τῷ γὰρ ὑποτάξαι αὐτῷ τὰ πάντα οὐδὲν ἀφῆκεν αὐτῷ  
 ἀνυπότακτον. *Νῦν δὲ οὕτω ὁρῶμεν αὐτῷ τὰ πάντα*  
 9 *ὑποτεταγμένα· τὸν δὲ βραχύ τι παρ' ἀγγέλους ἡλαττω-*  
*μένον βλέπομεν Ἰησοῦν διὰ τὸ πάθημα τοῦ θανάτου δόξῃ*  
*καὶ τιμῇ ἐστεφανωμένον, ὅπως χάριτι Θεοῦ ὑπὲρ παντὸς*  
 10 *γεύσῃται θανάτου. ἔπρεπεν γὰρ αὐτῷ, δι' ὃν τὰ πάντα*  
*καὶ δι' οὗ τὰ πάντα, πολλοὺς υἱοὺς εἰς δόξαν ἀγαγόντα τὸν*  
*ἀρχηγὸν τῆς σωτηρίας αὐτῶν διὰ παθημάτων τελειῶσαι.*  
 11 *ὅ τε γὰρ ἀγιάζων καὶ οἱ ἀγιαζόμενοι ἐξ ἐνὸς πάντες· δι' ἣν*  
 12 *αἰτίαν οὐκ ἐπαισχύνεται ἀδελφοὺς αὐτοὺς καλεῖν, λέγων,*

'Απαγγεῶ τὸ ὄνομά σου τοῖς ἀδελφοῖς μου,  
 ἐν μέσῳ ἐκκλησίας ὑμνήσω σε'

13 καὶ πάλιν,

'Εγὼ ἔσομαι πεποιθὼς ἐπ' αὐτῷ·

καὶ πάλιν,

'Ἰδοὺ ἐγὼ καὶ τὰ παιδιά ἃ μοι ἔδωκεν ὁ Θεός.

14 *'Επεὶ οὖν τὰ παιδιά κεκοινωνήκεν αἵματος καὶ σαρκός, καὶ*  
*αὐτὸς παραπλησίως μετέσχευ τῶν αὐτῶν, ἵνα διὰ τοῦ*  
*θανάτου καταργήσῃ τὸν τὸ κράτος ἔχοντα τοῦ θανάτου,*  
 15 *τοῦτ' ἔστιν τὸν διάβολον, | καὶ ἀπαλλάξῃ τούτους, ὅσοι*  
*φόβῳ θανάτου διὰ παντὸς τοῦ ζῆν ἐνοχοὶ ἦσαν δουλείας.*  
 16 *οὐ γὰρ δήπου ἀγγέλων ἐπιλαμβάνεται, ἀλλὰ σπέρματος*  
 17 **Ἀβραὰμ ἐπιλαμβάνεται.** *ὅθεν ὤφειλεν κατὰ πάντα τοῖς*  
*ἀδελφοῖς ὁμοιωθῆναι, ἵνα ἐλεήμων γένηται καὶ πιστὸς*  
 18 *τοῦ λαοῦ. ἐν ᾧ γὰρ πέπονθεν αὐτὸς πειρασθεὶς, δύναται*  
*τοῖς πειραζομένοις βοηθῆσαι.*

12: Ps. 22. 22. 13: Is. 8. 17-18. 16: Is. 41. 8-9.

By *subjecting all things* to him He left nothing unsubjected to him. As it is, we do not yet see *all things subjected* to him; but we do see Him who *was made for a little while lower<sup>a</sup> than* 9 *angels*, Jesus, *crowned with glory and honour* because of the suffering of death,<sup>b</sup> that He might through God's grace experience<sup>c</sup> death on behalf of everyone. For it was fitting 10 that God,<sup>d</sup> for whom and through whom all things exist, should in bringing many sons to glory make the leader of their salvation perfect through sufferings. For both he who 11 consecrates \* and those who are consecrated are all from one stock. For this reason He is not ashamed to call them *brothers*; He says, 12

*I shall proclaim Thy name \* to My brothers,  
I shall sing Thy praise in the midst of the congregation;*

and again, 13

*I shall fix My trust on Him;*

and again,

*I and the children whom God gave Me.*

Therefore, since *children* have blood and flesh in common, 14 similarly He too took His share of them, that through His death He might depose the holder of the power of death, that is, the devil, and release those who all their lives had 15 been held in slavery by fear of death. For clearly He does 16 not come to the aid of angels; *He comes to the aid of Abraham's offspring.<sup>e</sup>* So He had to be made in everything like *His* 17 *brothers*, that He might be a compassionate and faithful high priest \* to serve before God,<sup>f</sup> to take away<sup>g</sup> the sins of the people.\* For since He Himself has endured testing, He is 18 able to help those who are being put to the test.

<sup>a</sup> Or, *a little lower*.

<sup>b</sup> This may mean either *because He had suffered death*, or *because He was to suffer death*.

<sup>c</sup> Lit., *taste*.

<sup>d</sup> Lit., *He*.

<sup>e</sup> Or, . . . *He does not take the nature of angels; He takes the nature of Abraham's offspring*.

<sup>f</sup> Lit., *as to the things towards God*.

<sup>g</sup> Lit., *to expiate*.

31 "Οθεν, ἀδελφοὶ ἅγιοι, κλήσεως ἐπουρανίου μέτοχοι,  
κατανοήσατε τὸν Ἀπόστολον καὶ Ἀρχιερέα τῆς ὁμολογίας  
2 ἡμῶν Ἰησοῦν, | πιστὸν ὄντα τῷ ποιήσαντι αὐτόν, ὡς καὶ  
3 Μωϋσῆς ἐν τῷ οἴκῳ αὐτοῦ. πλείονος γὰρ δόξης οὗτος  
παρὰ Μωϋσῆν ἡξίωται καθ' ὅσον πλείονα τιμὴν ἔχει τοῦ  
4 οἴκου ὁ κατασκευάσας αὐτόν. πᾶς γὰρ οἶκος κατασκευά-  
5 ζεται ὑπὸ τινος, ὁ δὲ πάντα κατασκευάσας Θεός. καὶ  
6 Μωϋσῆς μὲν πιστὸς ἐν ὅλῳ τῷ οἴκῳ αὐτοῦ ὡς θεραπόντων εἰς  
7 μαρτύριον τῶν λαληθησομένων, Χριστὸς δὲ ὡς υἱὸς ἐπὶ τὸν  
οἶκον αὐτοῦ. οὐ οἰκός ἐσμεν ἡμεῖς, ἐὰν τὴν παρρησίαν καὶ  
τὸ καύχημα τῆς ἐλπίδος κατάσχωμεν. Διό, καθὼς λέγει τὸ  
Πνεῦμα τὸ Ἅγιον,

Σήμερον ἐὰν τῆς φωνῆς αὐτοῦ ἀκούσητε,  
8 μὴ σκληρύνετε τὰς καρδίας ὑμῶν ὡς ἐν τῷ παραπικρασμῷ  
κατὰ τὴν ἡμέραν τοῦ πειρασμοῦ ἐν τῇ ἐρήμῳ,  
9 οὐ ἐπείρασάν με οἱ πατέρες ὑμῶν ἐν δοκιμασίᾳ  
10 καὶ εἶδον τὰ ἔργα μου | τεσσσεράκοντα ἔτη.  
διὸ προσώχθισα τῇ γενεᾷ ταύτῃ  
καὶ εἶπον, Ἄεὶ πλανῶνται τῇ καρδίᾳ·  
αὐτοὶ δὲ οὐκ ἔγνωσαν τὰς ὁδοὺς μου,  
11 ὡς ὥμοσα ἐν τῇ ὀργῇ μου,  
Εἰ εἰσελεύσονται εἰς τὴν κατάπαυσίν μου.

12 βλέπετε, ἀδελφοί, μήποτε ἔσται ἐν τινὶ ὑμῶν καρδιά πονηρὰ  
13 ἀπιστίας ἐν τῷ ἀποστήναι ἀπὸ Θεοῦ ζώντος, ἀλλὰ παρα-  
καλεῖτε ἑαυτοὺς καθ' ἐκάστην ἡμέραν, ἄχρις οὗ τὸ Σήμερον  
καλεῖται, ἵνα μὴ σκληρυνθῇ τις ἐξ ὑμῶν ἀπάτῃ τῆς ἁμαρ-  
14 τίας | (μέτοχοι γὰρ τοῦ Χριστοῦ γεγόναμεν, ἐάνπερ τὴν  
ἀρχὴν τῆς ὑποστάσεως μέχρι τέλους βεβαίαν κατάσχωμεν),  
15 ἐν τῷ λέγεσθαι,

Σήμερον ἐὰν τῆς φωνῆς αὐτοῦ ἀκούσητε,  
μὴ σκληρύνετε τὰς καρδίας ὑμῶν ὡς ἐν τῷ παραπικρασμῷ.

2, 5: Nu. 12. 7. 7-11: Ps. 95. 7-11. 15: Ps. 95. 7-8.



Therefore, consecrated \* brothers,\* sharers in a call from 3  
 God,<sup>a</sup> consider the Apostle \* and High Priest \* of the faith  
 which we profess,<sup>b</sup> Jesus: He was faithful to Him who 2  
 appointed Him, as *Moses* also was *faithful in God's<sup>c</sup> house*. He 3  
 is counted worthy of more glory than Moses, to the extent  
 that the founder of a house has more honour than the house.  
 For every house is founded by someone, and the founder of 4  
 all things is God. Now *Moses was faithful in all God's<sup>c</sup>* 5  
*house as a servant*, to bear witness to what was to be spoken;  
 but Christ is faithful over *God's<sup>c</sup> house* as a Son. We are 6  
 His house, if we hold on to our confidence and the hope  
 about which we boast.\*<sup>d</sup> So, as the Holy Spirit says, 7

*Today, if you hear His voice,*  
*do not harden your hearts as in the rebellion* 8  
*on the day of the testing in the wilderness,<sup>e</sup>*  
*where your fathers put Me to the test by trying Me,* 9  
*though<sup>f</sup> they saw My deeds for forty years.* 10  
*Therefore I was disgusted with that generation*  
*and said, They are always deliberately<sup>g</sup> going astray;*  
*they have not recognized My ways.*  
*So I swore in My anger,* 11  
*They shall never enter My rest.\**

Beware, brothers, lest there should be in any of you an evil, 12  
 unbelieving mind, so that you fall away from the living  
 God; rather, encourage one another every day, while it is 13  
 still called "*Today*", in order that none of you *may be made*  
*insensitive* by the pleasures of sin (for we are now partners 14  
 with Christ, if indeed we hold firm to the end the confidence  
 which we had at the beginning), as <sup>h</sup> when it is said, 15

*Today, if you hear His voice,*  
*do not harden your hearts as in the rebellion.*

<sup>a</sup> Lit., a heavenly calling.

<sup>b</sup> Lit., of our confession.

<sup>c</sup> Lit., His.

<sup>d</sup> Lit., the boast of our hope.

<sup>e</sup> That is, uninhabited place.

<sup>f</sup> Or, and.

<sup>g</sup> Lit., with their mind.

<sup>h</sup> As is not in the Greek.

16 *τίνες γὰρ ἀκούσαντες παρεπίκραναν; ἀλλ' οὐ πάντες οἱ*  
 17 *ἐξελθόντες ἐξ Αἰγύπτου διὰ Μωϋσέως; τίσιν δὲ προσώχθισεν*  
*τεσσεράκοντα ἔτη; οὐχὶ τοῖς ἀμαρτήσασιν, ὧν τὰ κῶλα*  
 18 *ἔπεσεν ἐν τῇ ἐρήμῳ; τίσιν δὲ ὤμοσεν μὴ εἰσελεύσεσθαι*  
*εἰς τὴν κατάπαυσιν αὐτοῦ εἰ μὴ τοῖς ἀπειθήσασιν;*  
 19 *καὶ βλέπομεν ὅτι οὐκ ἠδυνήθησαν εἰσελθεῖν δι' ἀπιστίαν.*  
 41 *Φοβηθῶμεν οὖν μήποτε καταλειπομένης ἐπαγγελίας εἰσελ-*  
*θεῖν εἰς τὴν κατάπαυσιν αὐτοῦ δοκῇ τις ἐξ ὑμῶν ὑστερη-*  
 2 *κέναι. καὶ γὰρ ἐσμεν εὐαγγελισμένοι καθάπερ κἀκεῖνοι·*  
*ἀλλ' οὐκ ὠφέλησεν ὁ λόγος τῆς ἀκοῆς ἐκείνους μὴ συνκε-*  
 3 *κρασμένος τῇ πίστει τοῖς ἀκούσασιν. Εἰσερχόμεθα γὰρ*  
*εἰς τὴν κατάπαυσιν οἱ πιστεύσαντες, καθὼς εἶρηκεν,*

Ὡς ὤμοσα ἐν τῇ ὀργῇ μου,

Εἰ εἰσελεύσονται εἰς τὴν κατάπαυσίν μου,

καίτοι τῶν ἔργων ἀπὸ καταβολῆς κόσμου γενηθέντων.  
 4 *εἶρηκεν γὰρ πού περὶ τῆς ἐβδόμης οὕτως, Καὶ κατέπαυσεν*  
*ὁ Θεὸς ἐν τῇ ἡμέρᾳ τῇ ἐβδόμῃ ἀπὸ πάντων τῶν ἔργων αὐτοῦ·*  
 5 *καὶ ἐν τούτῳ πάλιν, Εἰ εἰσελεύσονται εἰς τὴν κατάπαυσίν*  
 6 *μου. ἐπεὶ οὖν ἀπολείπεται τινὰς εἰσελθεῖν εἰς αὐτήν, καὶ*  
*οἱ πρότερον εὐαγγελισθέντες οὐκ εἰσῆλθον δι' ἀπειθειαν,*  
 7 *| πάλιν τινὰ ὀρίζει ἡμέραν, Σήμερον, ἐν Δαυιδ λέγων μετὰ*  
*τοσοῦτον χρόνον, καθὼς προεῖρηται,*

Σήμερον ἐὰν τῆς φωνῆς αὐτοῦ ἀκούσητε,

μὴ σκληρύνητε τὰς καρδίας ὑμῶν.

8 *εἰ γὰρ αὐτοὺς Ἰησοῦς κατέπαυσεν, οὐκ ἂν περὶ ἄλλης*  
 9 *ἐλάλει μετὰ ταῦτα ἡμέρας. ἄρα ἀπολείπεται σαββατισμὸς*  
 10 *τῷ λαῷ τοῦ Θεοῦ. ὁ γὰρ εἰσελθὼν εἰς τὴν κατάπαυσιν*  
*αὐτοῦ καὶ αὐτὸς κατέπαυσεν ἀπὸ τῶν ἔργων αὐτοῦ, ὥσπερ*

16: Ex. 17. 1-7.

4, 3, 5, 6, 10: Ps. 95. 11.

17: Ps. 95. 10, Nu. 14. 29.

4, 10: Gn. 2. 2.

18: Ps. 95. 11.

7: Ps. 95. 7-8.

Who *rebelled* when they heard? Did not all those who came 16  
out of Egypt under <sup>a</sup> Moses? With whom *was He disgusted* 17  
*for forty years*? Was it not with those who sinned, whose  
*corpses fell in the wilderness*? To whom *did He swear that they* 18  
*should not enter His rest*, if not to those who disobeyed? So 19  
we see that because of unbelief they were not able to enter.

We must therefore be afraid lest, though a promise of 4  
entering His rest \* still remains, any one of you should  
think that he has missed it. For the Good News \* has been 2  
preached to us just as to them; but the Message \* which  
they heard did not benefit them, because for the hearers it  
was not blended with faith. We who have believed *are* 3  
indeed *entering that rest*, about which <sup>b</sup> He has said,

*So I swore in My anger,  
They shall never enter My rest,*

though *His works* had been finished ever since the creation of  
the world. For He has spoken somewhere concerning the 4  
seventh day as follows, *And God rested on the seventh day from all*  
*His works*, and again in this passage, *They shall never enter My* 5  
*rest*. Since, then, it still remains for someone <sup>c</sup> to enter it, and 6  
since those to whom the Good News \* was preached in  
former times did not enter, because of disobedience, He again 7  
appoints a day, "*Today*," saying in the psalms of David <sup>d</sup> so  
long afterwards, as has been quoted before,

*Today, if you hear His voice,  
do not harden your hearts.*

For if Joshua <sup>e</sup> had given them rest, God <sup>f</sup> would not speak 8  
later of another day. So a Sabbath \* rest still remains for 9  
the people \* of God. For he who *has entered His rest* has 10  
himself *rested from his works*, just as *God rested from His*.

<sup>a</sup> Lit., *through*.

<sup>b</sup> Lit., *as*.

<sup>c</sup> Lit., *some* (plural).

<sup>d</sup> Lit., *in David*.

<sup>e</sup> In Greek, the names *Joshua* and *Jesus* are identical.

<sup>f</sup> Lit., *He*.

- 11 ἀπὸ τῶν ἰδίων ὁ Θεός. Σπουδάσωμεν οὖν εἰσελθεῖν εἰς  
ἐκείνην τὴν κατὰπαυσιν, ἵνα μὴ ἐν τῷ αὐτῷ τις ὑποδείγματι  
12 πέσῃ τῆς ἀπειθείας. Ζῶν γὰρ ὁ λόγος τοῦ Θεοῦ καὶ  
ἐνεργῆς καὶ τομώτερος ὑπὲρ πάντων μάχαιραν δίστομον καὶ  
διϊκνούμενος ἄχρι μερισμοῦ ψυχῆς καὶ πνεύματος, ἁρμῶν τε  
καὶ μυελῶν, καὶ κριτικὸς ἐνθυμήσεων καὶ ἐννοιῶν καρδίας·  
13 καὶ οὐκ ἔστιν κτίσις ἀφανὴς ἐνώπιον αὐτοῦ, πάντα δὲ γυμνά  
καὶ τετραχλισμένα τοῖς ὀφθαλμοῖς αὐτοῦ, πρὸς ὃν ἡμῖν ὁ  
λόγος.
- 14 Ἐχόντες οὖν ἀρχιερέα μέγαν διεληλυθότα τοὺς οὐρανοὺς,  
15 Ἰησοῦν τὸν Υἱὸν τοῦ Θεοῦ, κρατῶμεν τῆς ὁμολογίας. οὐ  
γὰρ ἔχομεν ἀρχιερέα μὴ δυνάμενον συνπαθῆσαι ταῖς  
ἀσθενείαις ἡμῶν, πεπειρασμένον δὲ κατὰ πάντα καθ'  
16 ὁμοιότητα χωρὶς ἁμαρτίας. προσερχώμεθα οὖν μετὰ  
παρηγορίας τῷ θρόνῳ τῆς χάριτος, ἵνα λάβωμεν ἔλεος καὶ  
χάριν εὖρωμεν εἰς εὐκαιρον βοήθειαν.
- 51 Πᾶς γὰρ ἀρχιερεὺς ἐξ ἀνθρώπων λαμβανόμενος ὑπὲρ  
ἀνθρώπων καθίσταται τὰ πρὸς τὸν Θεόν, ἵνα προσφέρῃ  
2 δῶρα καὶ θυσίας ὑπὲρ ἁμαρτιῶν, μετριοπαθεῖν δυνάμενος  
τοῖς ἀγνοοῦσιν καὶ πλανωμένοις, ἐπεὶ καὶ αὐτὸς περικείται  
3 ἀσθένειαν, | καὶ δι' αὐτὴν ὀφείλει, καθὼς περὶ τοῦ λαοῦ,  
4 οὕτως καὶ περὶ ἑαυτοῦ προσφέρειν περὶ ἁμαρτιῶν. καὶ οὐχ  
ἑαυτῷ τις λαμβάνει τὴν τιμὴν, ἀλλὰ καλούμενος ὑπὸ τοῦ  
5 Θεοῦ, καθὼς περ καὶ Ααρων. Οὕτως καὶ ὁ Χριστὸς οὐχ  
ἑαυτὸν ἐδόξασεν γεννηθῆναι ἀρχιερέα, ἀλλ' ὁ λαλήσας πρὸς  
αὐτόν,

Υἱός μου εἰ σύ, ἐγὼ σήμερον γεγέννηκά σε·

6 καθὼς καὶ ἐν ἑτέρῳ λέγει,

Σὺ ἱερεὺς εἰς τὸν αἰῶνα κατὰ τὴν τάξιν Μελχισεδεκ.

7 ὅς ἐν ταῖς ἡμέραις τῆς σαρκὸς αὐτοῦ δεήσεις [τε] καὶ

11: Ps. 95. 11.

5. 5: Ps. 2. 7.

6: Ps. 110. 4.

Let us then do our utmost *to enter* that *rest*,\* that no one 11  
may fall through following the same kind of disobedience.  
For God's Message \* is living and active: it is sharper than 12  
any two-edged sword; it penetrates to the dividing point of  
soul \* and spirit, joints and marrow;<sup>a</sup> it judges the thoughts  
and intents of the mind.\* No created thing is invisible to 13  
it; everything is naked and laid bare <sup>b</sup> to the eyes of Him  
to whom we must give account.

Therefore, as we have a great high priest \* who has 14  
passed through the heavens, Jesus the Son of God, let us  
keep hold of the faith which we professed.<sup>c</sup> For we have not 15  
a high priest who cannot sympathize with our weaknesses,  
but one who has been tested in all points, in accordance  
with His likeness to us,<sup>d</sup> yet without sinning. Let us then 16  
approach the throne of grace with confidence, that we  
may receive mercy and find grace for timely help.

Every high priest\* is chosen from among men and <sup>e</sup> 5  
appointed on behalf of men to serve before God,<sup>f</sup> to offer  
gifts and sacrifices for sins. He can bear gently with those 2  
who are ignorant and erring, since he himself is enveloped  
in weakness, and because of that weakness he is obliged to 3  
make sin-offerings for himself also, just as he does for the  
people.\* Further, no one takes the office for himself, but 4  
only when called by God, just as Aaron was. So also Christ 5  
did not take upon Himself the glory of becoming high  
priest; He was made high priest by Him <sup>g</sup> who said to Him,

*Thou art My Son, today I have begotten Thee;*

as He says in another place also,

*Thou art a priest \* for ever, in the rank of Melchizedek.*

Christ,<sup>h</sup> in the days of His human life,<sup>i</sup> offered prayers and 7

<sup>a</sup> The Greek is plural, indicating the marrow in the different bones.

<sup>b</sup> Lit., taken by the neck.

<sup>c</sup> Lit., our confession.

<sup>d</sup> Or, as we are. Lit., according to likeness.

<sup>e</sup> Or, who is chosen from among men is.

<sup>f</sup> Lit., as to the things towards God.

<sup>g</sup> He was made high priest by Him: lit., but He. <sup>h</sup> Lit., Who. <sup>i</sup> Lit., flesh.

ἱκετηρίας πρὸς τὸν δυνάμενον σώζειν αὐτὸν ἐκ θανάτου  
 μετὰ κραυγῆς ἰσχυρᾶς καὶ δακρύων προσενέγκας καὶ  
 8 εἰσακουσθεῖς ἀπὸ τῆς εὐλαβείας, | καίπερ ὧν Υἱός, ἔμαθεν  
 9 ἀφ' ὧν ἔπαθεν τὴν ὑπακοήν, καὶ τελειωθείς ἐγένετο πᾶσιν  
 10 τοῖς ὑπακούουσιν αὐτῷ αἷτιος σωτηρίας αἰωνίου, προσαγο-  
 ρευθεῖς ὑπὸ τοῦ Θεοῦ ἀρχιερεὺς κατὰ τὴν τάξιν Μελχισεδεκ.  
 11 Περὶ οὐ πολλὸς ἡμῖν ὁ λόγος καὶ δυσερμηνευτός λέγειν,  
 12 ἐπεὶ νωθροὶ γεγόνατε ταῖς ἀκοαῖς. καὶ γὰρ ὀφείλοντες  
 εἶναι διδάσκαλοι διὰ τὸν χρόνον, πάλιν χρεῖαν ἔχετε τοῦ  
 διδάσκειν ὑμᾶς τινα τὰ στοιχεῖα τῆς ἀρχῆς τῶν λογίων  
 τοῦ Θεοῦ, καὶ γεγόνατε χρεῖαν ἔχοντες γάλακτος καὶ οὐ  
 13 στερεᾶς τροφῆς. πᾶς γὰρ ὁ μετέχων γάλακτος ἄπειρος  
 14 λόγου δικαιοσύνης, νήπιος γάρ ἐστιν· τελειῶν δέ ἐστιν ἡ  
 στερεὰ τροφή, τῶν διὰ τὴν ἑξίν τὰ αἰσθητήρια γεγυμνασμένα  
 61 ἐχόντων πρὸς διάκρισιν καλοῦ τε καὶ κακοῦ. Διὸ ἀφέντες  
 τὸν τῆς ἀρχῆς τοῦ Χριστοῦ λόγον ἐπὶ τὴν τελειότητα  
 φερώμεθα, μὴ πάλιν θεμέλιον καταβαλλόμενοι μετανοίας  
 2 ἀπὸ νεκρῶν ἔργων, καὶ πίστεως ἐπὶ Θεόν, | βαπτισμῶν  
 διδαχὴν, ἐπιθέσεώς τε χειρῶν, ἀναστάσεως νεκρῶν, καὶ  
 3 κρίματος αἰωνίου. καὶ τοῦτο ποιήσομεν, ἅνπερ ἐπιτρέπη ὁ  
 4 Θεός. Ἀδύνατον γὰρ τοὺς ἅπαξ φωτισθέντας γευσασμένους  
 τε τῆς δωρεᾶς τῆς ἐπουρανίου καὶ μετόχους γεννηθέντας  
 5 Πνεύματος Ἁγίου | καὶ καλὸν γευσασμένους Θεοῦ ῥῆμα  
 6 δυνάμεις τε μέλλοντος αἰῶνος, | καὶ παραπεσόντας, πάλιν  
 ἀνακαινίζειν εἰς μετάνοιαν, ἀνασταυροῦντας ἑαυτοῖς τὸν  
 7 Υἱὸν τοῦ Θεοῦ καὶ παραδειγματίζοντας. γῆ γὰρ ἡ πιούσα  
 τὸν ἐπ' αὐτῆς ἐρχόμενον πολλάκις ὑετὸν καὶ τίκτουσα  
 βοτάνην εὖθετον ἐκείνοις δι' οὓς καὶ γεωργεῖται, μεταλαμ-  
 8 βάνει εὐλογίας ἀπὸ τοῦ Θεοῦ· ἐκφέρουσα δὲ ἀκάνθας καὶ  
 τριβόλους ἀδόκιμος καὶ κατάρας ἐγγύς, ἥς τὸ τέλος εἰς

9: Is. 45. 17. 10: Ps. 110. 4. 6. 8: Gn. 3. 17-18.

supplications with a strong cry and with tears to Him who could have saved Him from death, and He was heard because of His godly fear.<sup>a</sup> Though He was Son, He learnt obedience from what He suffered, and having been made perfect He became the cause of *eternal salvation* for all who obey Him, being named by God high priest *in the rank of Melchizedek*.

About this we have much to say, but it is hard to explain, because you have become dull in understanding.<sup>b</sup> By this time you ought to be teachers, but you again need someone to teach you the very first principles of God's revelation;<sup>c</sup> you have come to need milk, not solid food. For anyone who lives on milk has no experience of the Message \* of righteousness;<sup>\*</sup> he is an infant. But solid food is for mature men, who have perceptions trained by practice to distinguish between good and bad.

So let us leave the beginning of the Message \* <sup>d</sup> of Christ and advance towards maturity. Let us not again lay a foundation of repentance from dead works and of faith in God, a foundation of <sup>e</sup> teaching about cleansing rites,<sup>f</sup> laying on of hands, resurrection of the dead and eternal judgment. We will advance, if God permits. For those who have once been enlightened, and have tasted the heavenly gift and become sharers in the Holy Spirit, and have tasted God's word, that it is good, and also the powers of the age to come, and have then fallen away, cannot be brought back again to a new repentance, since they are themselves <sup>g</sup> crucifying the Son of God <sup>h</sup> and exposing Him to contempt. Ground which has drunk the rain that often falls on it, and which bears vegetation useful for those for whom it is tilled, receives a blessing from God; but *if it produces thorn-trees and thistles*, it is judged worthless, God's curse upon it is near,<sup>i</sup> and its end will be the fire.<sup>j</sup>

<sup>a</sup> Or, *heard and set free from His fear*.

<sup>b</sup> Lit., *hearing*.

<sup>c</sup> Lit., *the rudiments of the beginning of the oracles of God*.

<sup>d</sup> Lit., *the Message of the beginning*.

<sup>e</sup> *A foundation of* is not in the Greek.

<sup>f</sup> Or, *baptisms*.

<sup>g</sup> Lit., *for themselves*.

<sup>h</sup> Or, *crucifying the Son of God again*.

<sup>i</sup> Lit., *worthless, and near to a curse*.

<sup>j</sup> Lit., *for burning*.

9 καὺσιν. Πεισμεθα δὲ περὶ ὑμῶν, ἀγαπητοί, τὰ κρείσσονα  
 10 καὶ ἐχόμενα σωτηρίας, εἰ καὶ οὕτως λαλοῦμεν. οὐ γὰρ  
 ἄδικος ὁ Θεὸς ἐπιλαθέσθαι τοῦ ἔργου ὑμῶν καὶ τῆς ἀγάπης  
 ἧς ἐνεδείξασθε εἰς τὸ ὄνομα αὐτοῦ, διακονήσαντες τοῖς  
 11 ἀγίοις καὶ διακονοῦντες. ἐπιθυμοῦμεν δὲ ἕκαστον ὑμῶν τὴν  
 αὐτὴν ἐνδείκνυσθαι σπουδὴν πρὸς τὴν πληροφορίαν τῆς  
 12 ἐλπίδος ἄχρι τέλους, | ἵνα μὴ νωθροὶ γένησθε, μμηταὶ δὲ  
 τῶν διὰ πίστει καὶ μακροθυμίας κληρονομοῦντων τὰς  
 13 ἐπαγγελίας. Τῷ γὰρ Ἀβρααμ ἐπαγγειλάμενος ὁ Θεός,  
 ἐπεὶ κατ' οὐδενὸς εἶχεν μείζονος ὁμόσαι, ὥμοσεν καθ'  
 14 ἑαυτοῦ, | λέγων, Εἰ μὴν εὐλογῶν εὐλογήσω σε καὶ  
 15 πληθύνων πληθυνῶ σε· καὶ οὕτως μακροθυμήσας ἐπέτυχεν  
 16 τῆς ἐπαγγελίας. ἄνθρωποι μὲν γὰρ κατὰ τοῦ μείζονος  
 ὁμνύουσιν, καὶ πάσης αὐτοῖς ἀντιλογίας πέρας εἰς βεβαίωσιν  
 17 ὁ ὅρκος· ἐν ᾧ περισσότερον βυλόμενος ὁ Θεὸς ἐπιδείξει  
 τοῖς κληρονόμοις τῆς ἐπαγγελίας τὸ ἀμετάθετον τῆς βουλῆς  
 18 αὐτοῦ ἐμεσίτευσεν ὅρκῳ, ἵνα διὰ δύο πραγμάτων ἀμετα-  
 θέτων, ἐν οἷς ἀδύνατον ψεύσασθαι τὸν Θεόν, ἰσχυρὰν  
 παράκλησιν ἔχωμεν οἱ καταφυγόντες κρατῆσαι τῆς προκει-  
 19 μένης ἐλπίδος· ἣν ὡς ἄγκυραν ἔχομεν τῆς ψυχῆς ἀσφαλῆ τε  
 καὶ βεβαίαν καὶ εἰσερχομένην εἰς τὸ ἐσώτερον τοῦ καταπε-  
 20 τάσματος, ὅπου πρόδρομος ὑπὲρ ἡμῶν εἰσῆλθεν Ἰησοῦς,  
 κατὰ τὴν τάξιν Μελχισεδεκ ἀρχιερεὺς γενόμενος εἰς τὸν αἰῶνα.  
 71 Οὗτος γὰρ ὁ Μελχισεδεκ, βασιλεὺς Σαλημ, ἱερεὺς τοῦ  
 Θεοῦ τοῦ Ὑψίστου, ὁ συναντήσας Ἀβρααμ ὑποστρέφοντι  
 2 ἀπὸ τῆς κοπῆς τῶν βασιλέων καὶ εὐλογήσας αὐτόν, ᾧ καὶ  
 δεκάτην ἀπὸ πάντων ἐμέρισεν Ἀβρααμ, πρῶτον μὲν  
 ἐρμηνευόμενος βασιλεὺς δικαιοσύνης, ἔπειτα δὲ καὶ βασιλεὺς  
 3 Σαλημ, ὁ ἐστὶν βασιλεὺς εἰρήνης, | ἀπάτωρ, ἀμήτωρ,  
 ἀγενεαλόγητος, μήτε ἀρχὴν ἡμερῶν μήτε ζωῆς τέλος ἔχων,

13-14: Gn. 22. 16-17.

19: Lv. 16. 2, 12.

20: Ps. 110. 4.

7. 1-2: Gn. 14. 17-20.



But in your case, beloved, even though we speak in this way, we are confident of better things, things which issue in salvation. God is not unjust so as to forget your work and the love which you have shown for His name,\* in your past and present service to His people.\* We long that each of you should show to the end the same eagerness for the fulfilment of your hope, that you may not be sluggish, but may be imitators of those who through faith and patience are coming into possession of the promises. When God made a promise to Abraham, *He swore by Himself* since He had no one greater to swear by, saying, *I will indeed bless <sup>a</sup> you and multiply <sup>a</sup> you*; and so Abraham <sup>b</sup> by his patience obtained what had been promised. Men swear by one who is greater, and an oath is the end of all dispute for them and gives confirmation. And so God, wishing to show more clearly to those who were to possess the promise the unchangeableness of His purpose, guaranteed it with an oath, in order that through two unchangeable things, in which it is impossible for God to lie, we who have escaped might have strong encouragement to hold fast the hope set before us. This hope <sup>c</sup> we have like an anchor for our soul.\* It <sup>d</sup> is sure and firm, and *enters into the inner sanctuary*,<sup>e</sup> where Jesus entered as a forerunner for us, having become high priest \* *for ever, in the rank of Melchizedek*.

This *Melchizedek was king of Salem, priest \* of God Most High. He met Abraham when he <sup>f</sup> was returning from the defeat of the kings and blessed him, and to him Abraham allotted a tithe of everything.*<sup>g</sup> Firstly, his name means “king of righteousness \*”, and then he is also *king of Salem*, that is, “king of peace”. He has no father, no mother, no genealogy, no beginning to his days and no end to his life. Having thus

<sup>a</sup> The Greek reflects a Semitic idiom, *Blessing I will bless, and multiplying I will multiply*.

<sup>b</sup> Lit., *he*.

<sup>c</sup> *This hope*: lit., *which*.

<sup>d</sup> That is, the anchor.

<sup>e</sup> Lit., *the inner side of the curtain*.

<sup>f</sup> That is, Abraham.

<sup>g</sup> That is, a tenth part of all the spoils.

ἀφωμοιωμένος δὲ τῷ Υἱῷ τοῦ Θεοῦ, μένει ἱερεὺς εἰς τὸ  
 4 διηκεῖς. Θεωρεῖτε δὲ πηλίκος οὗτος, ᾧ καὶ δεκάτην  
 5 Ἀβρααμ ἔδωκεν ἐκ τῶν ἀκροθινίων ὁ πατριάρχης. καὶ οἱ  
 μὲν ἐκ τῶν υἱῶν Λευεὶ τὴν ἱερατείαν λαμβάνοντες ἐντολὴν  
 ἔχουσιν ἀποδεκατοῦν τὸν λαὸν κατὰ τὸν νόμον, τοῦτ' ἔστιν  
 τοὺς ἀδελφοὺς αὐτῶν, καίπερ ἐξεληλυθότας ἐκ τῆς ὁσφύος  
 6 Ἀβρααμ· ὁ δὲ μὴ γενεαλογούμενος ἐξ αὐτῶν δεδεκάτωκεν  
 Ἀβρααμ, καὶ τὸν ἔχοντα τὰς ἐπαγγελίας εὐλόγησεν.  
 7 χωρὶς δὲ πάσης ἀντιλογίας τὸ ἔλαττον ὑπὸ τοῦ κρείττονος  
 8 εὐλογεῖται. καὶ ὧδε μὲν δεκάτας ἀποθνήσκοντες ἄνθρωποι  
 9 λαμβάνουσιν, ἐκεῖ δὲ μαρτυρούμενος ὅτι ζῇ. καὶ ὡς ἔπος  
 εἶπεῖν, δι' Ἀβρααμ καὶ Λευεὶ ὁ δεκάτας λαμβάνων δεδε-  
 10 κάττωται· ἔτι γὰρ ἐν τῇ ὁσφύϊ τοῦ πατρὸς ἦν ὅτε συνήντησεν  
 11 αὐτῷ Μελχισεδεκ. Εἰ μὲν οὖν τελείωσις διὰ τῆς Λευιτικῆς  
 ἱερωσύνης ἦν, ὁ λαὸς γὰρ ἐπ' αὐτῆς νενομοθέτηται, τίς ἔτι  
 χρειὰ κατὰ τὴν τάξιν Μελχισεδεκ ἕτερον ἀνίστασθαι ἱερέα  
 12 καὶ οὐ κατὰ τὴν τάξιν Ααρων λέγεσθαι; μετατιθεμένης γὰρ  
 13 τῆς ἱερωσύνης ἐξ ἀνάγκης καὶ νόμου μετάθεσις γίνεται. ἐφ'  
 ὃν γὰρ λέγεται ταῦτα, φυλῆς ἐτέρας μετέσχηκεν, ἀφ' ἧς  
 14 οὐδεὶς προσέσχευεν τῷ θυσιαστηρίῳ· πρόδηλον γὰρ ὅτι ἐξ  
 'Ιούδα ἀνατέταλκεν ὁ Κύριος ἡμῶν, εἰς ἣν φυλὴν περὶ  
 15 ἱερέων Μωϋσῆς οὐδὲν ἐλάλησεν. Καὶ περισσότερον ἔτι  
 κατάδηλόν ἐστιν, εἰ κατὰ τὴν ὁμοιότητα Μελχισεδεκ  
 16 ἀνίσταται ἱερεὺς ἕτερος, ὃς οὐ κατὰ νόμον ἐντολῆς σαρκικῆς  
 17 γέγονεν ἀλλὰ κατὰ δύναντον ζωῆς ἀκαταλύτου. μαρτυρεῖ  
 γὰρ ὅτι Σὺ ἱερεὺς εἰς τὸν αἰῶνα κατὰ τὴν τάξιν Μελχισεδεκ.  
 18 ἀθέτησις μὲν γὰρ γίνεται προαγωγῆς ἐντολῆς διὰ τὸ αὐτῆς  
 19 ἀσθενὲς καὶ ἀνωφελές, οὐδὲν γὰρ ἐτελείωσεν ὁ νόμος,  
 ἐπεισαγωγὴ δὲ κρείττονος ἐλπίδος, δι' ἧς ἐγγίζομεν τῷ

4, 6, 8, 10: Gen. 14. 17-20.

11, 15, 17: Ps. 110. 4.

been made like the Son of God, he remains a priest for all time.

Consider how great this man is to whom even the patriarch *Abraham gave a tithe* of the spoils. Those of the descendants of Levi who receive the priestly office are authorized <sup>a</sup> to collect tithes from the people \* according to the Law,\* that is, from their fellow-Israelites,<sup>b</sup> though they also are descended from <sup>c</sup> Abraham; but this man whose descent is not traced from them received a tithe from Abraham, and *blessed* even the man who had been given the promises. Unquestionably the inferior is blessed by the superior. Further, in the one case mortal men are receiving the *tithes*; in the other a man affirmed to be still living. Indeed it might be said that through Abraham even Levi, the man who received tithes, has paid tithes; for he was still in the body of his ancestor when *Melchizedek met Abraham*.<sup>d</sup>

If then the Levitical priesthood, with which the giving of the Law \* to the people \* was closely linked, had fulfilled its purpose, what further need would there have been for another kind of *priest* \* to arise, *in the rank of Melchizedek*, and for him not to be described as “*in the rank of Aaron*”? Now when the priesthood is changed, it is necessary that there should also be a change of the Law. He of whom these things are said belonged to a different tribe, from which no one came to serve at the altar; for it is obvious that our Lord has arisen out of Judah, and with reference to this tribe Moses said nothing about priests.

The matter is still more abundantly clear if another kind of *priest*,\* corresponding to *Melchizedek*, arises, a priest not through a system of earthly commandments,<sup>e</sup> but through the power of a life that nothing can destroy, for the affirmation is: *Thou art a priest for ever, in the rank of Melchizedek*. The previous commandment has been set aside because it is weak and unprofitable (for the Law has by no means fulfilled its purpose), and a better hope has been brought in,

<sup>a</sup> Lit., *have a commandment*.

<sup>b</sup> Lit., *brothers*.

<sup>c</sup> Lit., *have come out of the loins of*.

<sup>d</sup> Lit., *him*.

<sup>e</sup> Lit., *fleshly commandment*.

<sup>f</sup> Lit., *He (God) or it (Scripture) bears witness*.

20 Θεῶ. καὶ καθ' ὅσον οὐ χωρὶς ὀρκωμοσίας,—οἱ μὲν γὰρ  
 21 χωρὶς ὀρκωμοσίας εἰσὶν ἱερεῖς γεγονότες, ὁ δὲ μετὰ ὀρκω-  
 μοσίας διὰ τοῦ λέγοντος πρὸς αὐτόν, Ὡμοσεν Κύριος,  
 22 καὶ οὐ μεταμεληθήσεται, Σὺ ἱερεὺς εἰς τὸν αἰῶνα.—κατὰ  
 τοσοῦτον καὶ κρείττονος διαθήκης γέγονεν ἔγγυος Ἰησοῦς.  
 23 καὶ οἱ μὲν πλείονές εἰσιν γεγονότες ἱερεῖς διὰ τὸ θανάτῳ  
 24 κωλύεσθαι παραμένειν· ὁ δὲ διὰ τὸ μένειν αὐτὸν εἰς τὸν  
 25 αἰῶνα ἀπαράβατον ἔχει τὴν ἰερωσύνην· ὅθεν καὶ σώζειν  
 εἰς τὸ παντελὲς δύναται τοὺς προσερχομένους δι' αὐτοῦ τῷ  
 26 Θεῷ, πάντοτε ζῶν εἰς τὸ ἐντυγχάνειν ὑπὲρ αὐτῶν. τοιοῦτος  
 γὰρ ἡμῖν καὶ ἔπρεπεν ἀρχιερεὺς, ὅσιος, ἄκακος, ἀμίαντος,  
 κεχωρισμένος ἀπὸ τῶν ἁμαρτωλῶν, καὶ ὑψηλότερος τῶν  
 27 οὐρανῶν γενόμενος· ὃς οὐκ ἔχει καθ' ἡμέραν ἀνάγκην,  
 ὥσπερ οἱ ἀρχιερεῖς, πρότερον ὑπὲρ τῶν ἰδίων ἁμαρτιῶν  
 θυσίας ἀναφέρειν, ἔπειτα τῶν τοῦ λαοῦ· τοῦτο γὰρ ἐποίησεν  
 28 ἐφάπαξ ἑαυτὸν ἀνενέγκας. ὁ νόμος γὰρ ἀνθρώπους καθί-  
 στησιν ἀρχιερεῖς ἔχοντας ἀσθένειαν, ὁ λόγος δὲ τῆς ὀρκωμο-  
 σίας τῆς μετὰ τὸν νόμον Υἱὸν εἰς τὸν αἰῶνα τετελειωμένον.  
 8<sup>1</sup> Κεφάλαιον δὲ ἐπὶ τοῖς λεγομένοις, τοιοῦτον ἔχομεν  
 ἀρχιερέα, ὃς ἐκάθισεν ἐν δεξιᾷ τοῦ θρόνου τῆς Μεγαλυσίνης  
 2 ἐν τοῖς οὐρανοῖς, τῶν ἀγίων λειτουργὸς καὶ τῆς σκηνῆς  
 3 τῆς ἀληθινῆς, ἣν ἔπηξεν ὁ Κύριος καὶ οὐκ ἄνθρωπος. Πᾶς  
 γὰρ ἀρχιερεὺς εἰς τὸ προσφέρειν δῶρά τε καὶ θυσίας καθί-  
 σταται· ὅθεν ἀναγκαῖον ἔχειν τι καὶ τοῦτον ὁ προσενέγκη.  
 4 εἰ μὲν γὰρ ἦν ἐπὶ γῆς, οὐδ' ἂν ἦν ἱερεὺς, ὄντων τῶν ἱερέων τῶν  
 5 προσφερόντων κατὰ τὸν νόμον τὰ δῶρα· οἵτινες ὑποδείγματι  
 καὶ σκιᾷ λατρεύουσιν τῶν ἐπουρανίων, καθὼς κεχηρμά-  
 τισται Μωϋσῆς μέλλων ἐπιτελεῖν τὴν σκηνήν. Ὅρα γάρ  
 φησιν ποιήσεις πάντα κατὰ τὸν τύπον τὸν δειχθέντα σοι  
 6 ἐν τῷ ὄρει· νῦν δὲ διαφορωτέρας τέτυχεν λειτουργίας,  
 21: Ps. 110. 4. 28: Ps. 2. 7; 110. 4. 8. 1: Ps. 110. 1. 2: Nu. 24. 6 LXX.  
 5: Ex. 25. 40.

through which we draw near to God. Moreover this was 20  
 not done without an oath. They indeed became priests  
 without an oath, but He with an oath, through the One 21  
 who says to Him, *The Lord has sworn and will not go back on His*  
*word, Thou art a priest for ever*; and so Jesus has become the 22  
 guarantor of a better covenant \* also. They indeed became 23  
 priests in great numbers because they were prevented by  
 death from remaining in office; but He has a priesthood 24  
 which cannot pass to another, because He remains *for ever*.  
 So He is also able for all time to save those who come to God 25  
 through Him, because He is alive always to turn to God on  
 their behalf. Our need was indeed met by such a high 26  
 priest,\* holy, innocent, unstained, separated from sinful  
 men, and now exalted above the heavens. He does not need, 27  
 as high priests do, to offer sacrifices daily, first for His own  
 sins, then for those of the people;\* this He did once for all  
 when He offered up Himself. The Law \* appoints as high 28  
 priests human beings subject to weakness, but the words of  
 the oath which came later than the Law appoint *for ever* the  
 perfected Son.

The chief point in what is being said is: We indeed have 8  
 such a high priest.\* *He has sat down at the right hand* of the  
 throne of the Majesty in heaven, where He serves the sanc- 2  
 tuary and the true Tent,<sup>a</sup> *which the Lord* and not man *set up*.  
 Every high priest is appointed to offer gifts and sacrifices; of 3  
 necessity He too must have something to offer. If He were 4  
 on earth He would not be a priest \* at all, because there are  
 priests who offer the gifts according to the Law.\* These are 5  
 performing a service which is a copy and shadow of heavenly  
 things, just as Moses when he was about to erect the Tent <sup>a</sup>  
 was instructed to do, for He says, *See that you do everything in*  
*accordance with the pattern shown to you on the mountain*. But as it 6

<sup>a</sup> Or, *tabernacle*. See Ex. 40, especially vv. 34-38.

ὅσα καὶ κρείττονός ἐστιν διαθήκης μεσίτης, ἥτις ἐπὶ κρείτ-  
 7 τοσιν ἐπαγγελίαις νενομοθέτηται. εἰ γὰρ ἡ πρώτη ἐκείνη  
 8 ἦν ἄμεμπτος, οὐκ ἂν δευτέρας ἐζητεῖτο τόπος. μεμφόμενος  
 γὰρ αὐτοὺς λέγει,

- Ἰδοὺ ἡμέραι ἔρχονται, λέγει Κύριος,  
 καὶ συντελέσω ἐπὶ τὸν οἶκον Ἰσραηλ καὶ ἐπὶ τὸν οἶκον  
 Ἰούδα διαθήκην καινὴν,  
 9 οὐ κατὰ τὴν διαθήκην ἣν ἐποίησα τοῖς πατράσιν αὐτῶν  
 ἐν ἡμέρᾳ ἐπιλαβομένου μου τῆς χειρὸς αὐτῶν ἐξαγαγεῖν  
 αὐτοὺς ἐκ γῆς Αἰγύπτου,  
 ὅτι αὐτοὶ οὐκ ἐνέμειναν ἐν τῇ διαθήκῃ μου,  
 καγὼ ἡμέλησα αὐτῶν, λέγει Κύριος.  
 10 ὅτι αὕτη ἡ διαθήκη ἣν διαθήσομαι τῷ οἴκῳ Ἰσραηλ  
 μετὰ τὰς ἡμέρας ἐκείνας, λέγει Κύριος,  
 διδούς νόμους μου εἰς τὴν διάνοιαν αὐτῶν,  
 καὶ ἐπὶ καρδίας αὐτῶν ἐπιγράψω αὐτούς,  
 καὶ ἔσομαι αὐτοῖς εἰς Θεὸν  
 καὶ αὐτοὶ ἔσονται μοι εἰς λαόν.  
 11 καὶ οὐ μὴ διδάξωσιν ἕκαστος τὸν πολίτην αὐτοῦ  
 καὶ ἕκαστος τὸν ἀδελφὸν αὐτοῦ, λέγων, Γνωθὶ τὸν  
 Κύριον,  
 ὅτι πάντες εἰδήσουσίν με  
 ἀπὸ μικροῦ αὐτῶν ἕως μεγάλου αὐτῶν.  
 12 ὅτι ἴλεως ἔσομαι ταῖς ἀδικίαις αὐτῶν,  
 καὶ τῶν ἁμαρτιῶν αὐτῶν καὶ τῶν ἀνομιῶν αὐτῶν οὐ μὴ  
 μνησθῶ ἔτι.  
 13 ἐν τῷ λέγειν Καινὴν πεπαλαίωκεν τὴν πρώτην· τὸ δὲ  
 παλαιούμενον καὶ γηράσκον ἐγγὺς ἀφανισμοῦ.  
 9<sub>1</sub> Εἶχε μὲν οὖν καὶ ἡ πρώτη δικαιώματα λατρείας τό τε  
 2 ἅγιον κοσμικόν. σκηνὴ γὰρ κατεσκευάσθη ἡ πρώτη, ἐν ἣ  
 ἡ τε λυχνία καὶ ἡ τράπεζα καὶ ἡ πρόθεσις τῶν ἄρτων, ἥτις  
 3 λέγεται Ἁγία· μετὰ δὲ τὸ δεύτερον καταπέτασμα σκηνὴ ἡ

8-12: Jer. 31. 31-34.

is, He <sup>a</sup> has obtained a ministry which is as far superior as the covenant of which He is the mediator is better, and which has been legally established on the basis of better promises. For if the former covenant \* had been faultless, 7  
 God would not have been seeking a place for a second.<sup>b</sup> He 8  
 finds fault with them, saying,

*A time is coming, says the Lord,  
 when I will conclude a new covenant with the house of Israel  
 and with the house of Judah,  
 not like the covenant which I made with their fathers 9  
 in the day when I took them by the hand to bring them out of the  
 land of Egypt;  
 for they did not abide by My covenant,  
 and I ceased to care for them, says the Lord.  
 This is the covenant which I will make with the house of Israel 10  
 after those days, says the Lord:  
 I will put My laws in their minds  
 and write them on their hearts,  
 and I will be their God  
 and they shall be My people.\*  
 Each man shall not teach his neighbour 11  
 or his brother, saying, Know the Lord,  
 because from small to great  
 all of them shall know Me.  
 For I will be merciful to their wrong-doings 12  
 and I will remember their sins and their lawless acts no more.*

By saying “ new ” He has made the first covenant old; and 13  
 what is becoming old and aged is not far from disappearing.

The first covenant had indeed regulations for worship and 9  
 it had its sanctuary, an earthly one. For a Tent <sup>c</sup> was con- 2  
 structed, of which the outer part was called the Holy Place,  
 where the lampstand and the table with the Bread \* of the  
 Presence were; and beyond the second curtain was the 3

<sup>a</sup> That is, Jesus.

<sup>b</sup> Lit., a place for a second would not have been being sought.

<sup>c</sup> Or, tabernacle. For this passage see Ex. 25, 26.

4 λεγομένη Ἁγία ἀγίων, χρυσοῦν ἔχουσα θυμιατήριον καὶ τὴν  
 κιβωτὸν τῆς διαθήκης περικεκαλυμμένην πάντοθεν χρυσίῳ,  
 ἐν ᾗ στάμνος χρυσῇ ἔχουσα τὸ μαινα καὶ ἡ ῥάβδος Ααρων  
 5 ἡ βλαστήσασα καὶ αἱ πλάκες τῆς διαθήκης, ὑπεράνω δὲ  
 αὐτῆς Χερουβειν δόξης κατασκιάζοντα τὸ ἱλαστήριον· περὶ  
 6 ὧν οὐκ ἔστιν νῦν λέγειν κατὰ μέρος. τούτων δὲ οὕτως  
 κατεσκευασμένων εἰς μὲν τὴν πρώτην σκηνὴν διὰ παντὸς  
 7 εἰσίσαι οἱ ἱερεῖς τὰς λατρείας ἐπιτελοῦντες, εἰς δὲ τὴν  
 δευτέραν ἅπαξ τοῦ ἑνιαυτοῦ μόνος ὁ ἀρχιερεὺς, οὐ χωρὶς  
 αἵματος ὃ προσφέρει ὑπὲρ ἑαυτοῦ καὶ τῶν τοῦ λαοῦ  
 8 ἀγνοημάτων, τοῦτο δηλοῦντος τοῦ Πνεύματος τοῦ Ἀγίου,  
 μήπω πεφανερῶσθαι τὴν τῶν ἀγίων ὁδὸν ἔτι τῆς πρώτης  
 9 σκηνῆς ἐχούσης στάσιν, ἥτις παραβολὴ εἰς τὸν καιρὸν τὸν  
 ἐνεστηκότα, καθ' ἣν δῶρά τε καὶ θυσίαι προσφέρονται μὴ  
 10 δυνάμεναι κατὰ συνειδήσιν τελειῶσαι τὸν λατρεύοντα, μόνον  
 ἐπὶ βρώμασιν καὶ πόμασιν καὶ διαφόροις βαπτισμοῖς, καὶ  
 δικαιώματα σαρκὸς μέχρι καιροῦ διορθώσεως ἐπικείμενα.  
 11 Χριστὸς δὲ παραγενόμενος ἀρχιερεὺς τῶν γενομένων  
 ἀγαθῶν, διὰ τῆς μείζονος καὶ τελειότερας σκηνῆς οὐ  
 12 χειροποιήτου, τοῦτ' ἔστιν οὐ ταύτης τῆς κτίσεως, | οὐδὲ δι'  
 αἵματος τράγων καὶ μόσχων, διὰ δὲ τοῦ ἰδίου αἵματος  
 εἰσῆλθεν ἐφάπαξ εἰς τὰ ἅγια, αἰωνίαν λύτρωσιν εὐράμενος.  
 13 εἰ γὰρ τὸ αἷμα τράγων καὶ ταύρων καὶ σποδὸς δαμάλεως  
 ῥαντίζουσα τοὺς κεκοινωμένους ἀγιάζει πρὸς τὴν τῆς σαρκὸς  
 14 καθαρότητα, | πόσω μᾶλλον τὸ αἷμα τοῦ Χριστοῦ, ὃς διὰ  
 Πνεύματος αἰωνίου ἑαυτὸν προσήνεγκεν ἁμωμον τῷ Θεῷ,  
 15 καθαριεῖ τὴν συνειδήσιν ἡμῶν ἀπὸ νεκρῶν ἔργων εἰς τὸ  
 λατρεύειν Θεῷ ζῶντι. καὶ διὰ τοῦτο διαθήκης καινῆς  
 μεσίτης ἐστίν, ὅπως θανάτου γενομένου εἰς ἀπολύτρωσιν  
 τῶν ἐπὶ τῇ πρώτῃ διαθήκῃ παραβάσεων τὴν ἐπαγγελίαν



Tent called the Holy of Holies. It had a golden altar of incense and the ark <sup>a</sup> of the covenant,\* covered all over with gold. In the ark were a golden jar containing the manna, Aaron's staff which sprouted, and the stone tablets of the covenant. Above it were the cherubim <sup>b</sup> of the Glory,\* and they overshadowed the place of reconciliation. It is not possible now to speak of these things in detail. Under these arrangements the priests \* continually enter the outer Tent when they carry out the duties of their service, but the high priest \* alone enters the second Tent once a year, not without blood which he offers for himself and for the people's \* sins of ignorance. By this the Holy Spirit shows that the way into the sanctuary was not revealed while the outer Tent was in existence. This is a symbol pointing to the present time. It means that gifts and sacrifices were being offered, but they could not make the worshipper inwardly <sup>c</sup> perfect, since they were concerned only with food and drink and washings of different kinds. These are regulations for the body, in force till the time of the new order.

But Christ has come as the high priest of the good things which have now come. He entered through the greater and more perfect Tent,<sup>d</sup> not made with hands, that is, not of this created world; He entered the sanctuary once for all, not with the blood of goats and calves, but with His own blood, and has secured an eternal deliverance. For if the blood of goats and bulls, with the sprinkling of the ashes of a heifer, makes holy those who have been defiled, for the ritual purification of the body, how much more will the blood of Christ, who through the eternal Spirit gave Himself as an unblemished offering to God, purify our conscience \* from dead works, that we may worship the living God! And so He is the mediator of a new covenant,\* in order that, as a death has taken place to secure deliverance from transgressions committed under the first covenant, those who have been called may obtain the eternal possession which has been promised.

<sup>a</sup> Lit., *chest*.

<sup>b</sup> Winged figures.

<sup>c</sup> Lit., *in his inner consciousness*.

<sup>d</sup> Or, *tabernacle*. For this passage see Ex. 25, 26.

- 16 λάβωσιν οἱ κεκλημένοι τῆς αἰωνίου κληρονομίας. Ὅπου  
 γὰρ διαθήκη, θάνατον ἀνάγκη φέρεσθαι τοῦ διαθεμένου·  
 17 διαθήκη γὰρ ἐπὶ νεκροῖς βεβαία, ἐπεὶ μήποτε ἰσχύει ὅτε  
 18 ἤνι ὁ διαθέμενος. ὅθεν οὐδὲ ἡ πρώτη χωρὶς αἵματος  
 19 ἐνκεκρίσθη. λαληθείσης γὰρ πάσης ἐντολῆς κατὰ τὸν  
 νόμον ὑπὸ Μωϋσέως παντὶ τῷ λαῷ, λαβὼν τὸ αἷμα τῶν  
 μόσχων καὶ τῶν τράγων μετὰ ὕδατος καὶ ἐρίου κοκκίνου καὶ  
 ὕσσώπου, αὐτό τε τὸ βιβλίον καὶ πάντα τὸν λαὸν ἑρράντισεν,  
 20 | λέγων, Τοῦτο τὸ αἷμα τῆς διαθήκης ἧς ἐνετείλατο πρὸς  
 21 ὑμᾶς ὁ Θεός. καὶ τὴν σκηνὴν δὲ καὶ πάντα τὰ σκεύη τῆς  
 22 λειτουργίας τῷ αἵματι ὁμοίως ἑρράντισεν. καὶ σχεδὸν ἐν  
 αἵματι πάντα καθαρίζεται κατὰ τὸν νόμον, καὶ χωρὶς  
 23 αἱματεκχυσίας οὐ γίνεται ἄφεςις. Ἀνάγκη οὖν τὰ μὲν  
 ὑποδείγματα τῶν ἐν τοῖς οὐρανοῖς τούτοις καθαρίζεσθαι,  
 24 αὐτὰ δὲ τὰ ἐπουράνια κρείττωσιν θυσίαις παρὰ ταύτας. οὐ  
 γὰρ εἰς χειροποίητα εἰσῆλθεν ἅγια ὁ Χριστός, ἀντίτυπα  
 τῶν ἀληθινῶν, ἀλλ' εἰς αὐτὸν τὸν οὐρανόν, νῦν ἐμφανισθῆναι  
 25 τῷ προσώπῳ τοῦ Θεοῦ ὑπὲρ ἡμῶν· οὐδ' ἵνα πολλάκις  
 προσφέρῃ ἑαυτόν, ὥσπερ ὁ ἀρχιερεὺς εἰσέρχεται εἰς τὰ ἅγια  
 26 κατ' ἐνιαυτὸν ἐν αἵματι ἄλλοτρίῳ, ἐπεὶ ἔδει αὐτὸν πολλάκις  
 παθεῖν ἀπὸ καταβολῆς κόσμου· νῦν δὲ ἅπαξ ἐπὶ συντελείᾳ  
 τῶν αἰώνων εἰς ἀθέτησιν τῆς ἁμαρτίας διὰ τῆς θυσίας αὐτοῦ  
 27 πεφανέρωται. καὶ καθ' ὅσον ἀπόκειται τοῖς ἀνθρώποις  
 28 ἅπαξ ἀποθανεῖν, μετὰ δὲ τοῦτο κρίσις, | οὕτως καὶ ὁ  
 Χριστός, ἅπαξ προσενεχθεὶς εἰς τὸ πολλῶν ἀνενεγκεῖν  
 ἁμαρτίας, ἐκ δευτέρου χωρὶς ἁμαρτίας ὀφθήσεται τοῖς αὐτὸν  
 ἀπεκδεχομένοις εἰς σωτηρίαν.
- 101 Σκιὰν γὰρ ἔχων ὁ νόμος τῶν μελλόντων ἀγαθῶν, οὐκ  
 αὐτὴν τὴν εἰκόνα τῶν πραγμάτων, κατ' ἐνιαυτὸν ταῖς  
 αὐταῖς θυσίαις ὥς προσφέρουσιν εἰς τὸ διηνεκές οὐδέποτε  
 2 δύναται τοὺς προσερχομένους τελειῶσαι· ἐπεὶ οὐκ ἂν  
 ἐπαύσαντο προσφερόμεναι, διὰ τὸ μηδεμίαν ἔχειν ἔτι

20: Ex. 24. 6-8.

28: Is. 53. 12.

Where there is a testament <sup>a</sup> the testator's death must be proved, for a testament is valid only after death, since it never has force while the testator is alive. That is why even the first covenant <sup>\*</sup> was not inaugurated without blood. When every commandment of the Law <sup>\*</sup> had been proclaimed by Moses to all the people, <sup>\*</sup> he took the blood of the calves and the goats, with water, scarlet wool and hyssop, and sprinkled both the scroll itself and all the people, <sup>\*</sup> saying, *This is the blood of the covenant which God commanded you.* In the same way he sprinkled with the blood the Tent also, and all the things that were used in the worship. It might almost be said that under the Law everything is purified by blood; and there is no remitting of sins <sup>b</sup> without the shedding of blood.

It was necessary that the copies of the heavenly things should be purified by these means, but the heavenly things themselves by better sacrifices than these. For Christ did not enter into a sanctuary made with hands, a copy of the real one, but into heaven itself, now to appear in God's presence on our behalf. He did not enter to offer Himself repeatedly, like the high priest who enters the sanctuary every year, with an offering of blood not his own; otherwise He would have had to suffer repeatedly since the creation of the world. But now at the consummation <sup>\*</sup> of the ages He has been revealed once for all for the setting aside of sin through the sacrifice of Himself. Further, as men are appointed to die once, and after that the Judgment, so too Christ was offered once, *to bear <sup>c</sup> the sins of many*, and will appear a second time, without reference to sin, to those who are awaiting Him, for their salvation.

The Law <sup>\*</sup> only represents the good things to come; it is not identical with the realities. It can never, by the same sacrifices offered continually year after year, make the worshippers <sup>d</sup> perfect. Otherwise, would they not have ceased to be offered because, being purified once for all, the worshippers would no longer have any consciousness of

<sup>a</sup> The Greek word means both "covenant" and "testament" (or "will"). See glossary under "covenant". The argument in vv. 15-20 depends on the double sense of the word.

<sup>b</sup> *Of sins* is not in the Greek.

<sup>c</sup> Or, *bear away*.

<sup>d</sup> Lit., *those who approach*.

συνείδησιν ἁμαρτιῶν τοὺς λατρεύοντας ἅπαξ κεκαθαρισμέ-  
 3 νους; ἀλλ' ἐν αὐταῖς ἀνάμνησις ἁμαρτιῶν κατ' ἐνιαυτόν·  
 4 ἀδύνατον γὰρ αἷμα ταύρων καὶ τράγων ἀφαιρεῖν ἁμαρτίας.  
 5 Διὸ εἰσερχόμενος εἰς τὸν κόσμον λέγει,

Θυσίαν καὶ προσφορὰν οὐκ ἠθέλησας,  
 σῶμα δὲ κατηρτίσω μοι·  
 6 ὀλοκαυτώματα καὶ περὶ ἁμαρτίας οὐκ εὐδόκησας.  
 7 τότε εἶπον, Ἰδοὺ ἤκω,  
 ἐν κεφαλίδι βιβλίου γέγραπται περὶ ἐμοῦ,  
 τοῦ ποιῆσαι, ὁ Θεός, τὸ θέλημά σου.

8 ἀνώτερον λέγων ὅτι Θυσίας καὶ προσφορὰς καὶ ὀλοκαυτώματα  
 καὶ περὶ ἁμαρτίας οὐκ ἠθέλησας οὐδὲ εὐδόκησας, αἵτινες  
 9 κατὰ τὸν νόμον προσφέρονται, | τότε εἶρηκεν, Ἰδοὺ ἤκω τοῦ  
 ποιῆσαι τὸ θέλημά σου. ἀναιρεῖ τὸ πρῶτον ἵνα τὸ  
 10 δεύτερον στήσῃ· ἐν ᾧ θελήματι ἡγιασμένοι ἐσμέν διὰ τῆς  
 11 προσφορὰς τοῦ σώματος Ἰησοῦ Χριστοῦ ἐφάπαξ. Καὶ πᾶς  
 μὲν ἀρχιερεὺς ἔστηκεν καθ' ἡμέραν λειτουργῶν καὶ τὰς  
 αὐτὰς πολλάκις προσφέρων θυσίας, αἵτινες οὐδέποτε  
 12 δύνανται περιελεῖν ἁμαρτίας· αὐτὸς δὲ μίαν ὑπὲρ ἁμαρτιῶν  
 προσενέγκας θυσίαν εἰς τὸ διηνεκές ἐκάθισεν ἐν δεξιᾷ τοῦ  
 13 Θεοῦ, τὸ λοιπὸν ἐκδεχόμενος ἕως τεθῶσιν οἱ ἐχθροὶ αὐτοῦ  
 14 ὑποπόδιον τῶν ποδῶν αὐτοῦ. μὴ γὰρ προσφορὰ τετελείω-  
 15 κεν εἰς τὸ διηνεκές τοὺς ἀγιαζομένους. Μαρτυρεῖ δὲ ἡμῖν  
 καὶ τὸ Πνεῦμα τὸ Ἅγιον· μετὰ γὰρ τὸ προειρηκέναι,

16 Αὕτη ἡ διαθήκη ἦν διαθήσομαι πρὸς αὐτοὺς  
 μετὰ τὰς ἡμέρας ἐκείνας, λέγει Κύριος·  
 διδοὺς νόμους μου ἐπὶ καρδίας αὐτῶν,  
 καὶ ἐπὶ τὴν διάνοιαν αὐτῶν ἐπιγράψω αὐτούς,  
 17 καὶ τῶν ἁμαρτιῶν αὐτῶν καὶ τῶν ἀνομιῶν αὐτῶν οὐ μὴ  
 18 μνησθήσομαι ἔτι. ὅπου δὲ ἄφεσις τούτων, οὐκέτι προσφορὰ  
 περὶ ἁμαρτίας.

5-10: Ps. 40. 6-8 LXX. 12-13: Ps. 110. 1. 16, 17: Jer. 31. 33, 34.

sins? On the contrary, in these sacrifices is a yearly reminder of sins; for the blood of bulls and goats can never take away sins.

For this reason when Christ <sup>a</sup> was coming into the world, He said,

*Thou didst not desire sacrifice and offering,  
but Thou didst prepare a body for Me;  
Thou didst not take pleasure in whole burnt-offerings and sin-offerings.*

*Then I said, "See, I have come,  
as it is written about Me in the roll of the book,  
to do Thy will, O God."*

First He said, *Thou didst not desire or take pleasure in sacrifices and offerings and whole burnt-offerings and sin-offerings*, which are offered in accordance with the Law. Then He said, *See, I have come to do Thy will*. God <sup>a</sup> abolishes the first to establish the second, and by His will we have been consecrated \* through the offering of the body of Jesus Christ once for all.

Further, every high priest \* stands ministering day after day and offering repeatedly the same sacrifices which can never remove sins; but Christ <sup>a</sup> offered one sacrifice for sins for all time and *sat down at the right hand of God*, waiting since then until His enemies are made His footstool. For by a single offering He has made perfect for all time those whom He consecrates. The Holy Spirit also witnesses to us, for after He has said,

*This is the covenant \* which I will make with them  
after those days, says the Lord:  
I will put My laws in their hearts  
and write them on their minds,*

He says,<sup>b</sup> *and I will remember their sins and their lawless acts no more*. Where there is remission of these, there is no longer any sin-offering.

<sup>a</sup> Lit., *He*.

<sup>b</sup> *He says* is not in the Greek.

19 Ἐχοντες οὖν, ἀδελφοί, παρρησίαν εἰς τὴν εἴσοδον τῶν  
 20 ἀγίων ἐν τῷ αἵματι Ἰησοῦ, ἣν ἐνεκαίνισεν ἡμῖν ὁδὸν  
 πρόσφατον καὶ ζῶσαν διὰ τοῦ καταπετάσματος, τοῦτ'  
 21 ἔστιν τῆς σαρκὸς αὐτοῦ, καὶ ἱερέα μέγαν ἐπὶ τὸν οἶκον τοῦ  
 22 Θεοῦ, προσερχώμεθα μετὰ ἀληθινῆς καρδίας ἐν πληροφορίᾳ  
 πίστεως, βεραντισμένοι τὰς καρδίας ἀπὸ συνειδήσεως  
 23 πονηρᾶς καὶ λελουσμένοι τὸ σῶμα ὕδατι καθαρῷ· κατέχωμεν  
 τὴν ὁμολογίαν τῆς ἐλπίδος ἀκλινῇ, πιστὸς γὰρ ὁ ἐπαγγει-  
 24 λόμενος, καὶ κατανοῶμεν ἀλλήλους εἰς παροξυσμὸν ἀγάπης  
 25 καὶ καλῶν ἔργων, μὴ ἐγκαταλείποντες τὴν ἐπισυναγωγὴν  
 ἑαυτῶν, καθὼς ἔθος τισίν, ἀλλὰ παρακαλοῦντες, καὶ τοσοῦτω  
 26 μᾶλλον ὅσῳ βλέπετε ἐγγίζουσιν τὴν ἡμέραν. Ἐκουσίως  
 γὰρ ἀμαρτανόντων ἡμῶν μετὰ τὸ λαβεῖν τὴν ἐπίγνωσιν τῆς  
 27 ἀληθείας, οὐκέτι περὶ ἀμαρτιῶν ἀπολείπεται θυσία, | φοβερὰ  
 δέ τις ἐκδοχὴ κρίσεως καὶ πυρὸς ζῆλος ἐσθίειν μέλλοντος  
 28 τοὺς ὑπεναντίους. ἀθετήσας τις νόμον Μωϋσέως χωρὶς  
 29 οἰκτιρμῶν ἐπὶ δυσὶν ἢ τρισὶν μάρτυσιν ἀποθνήσκει· πόσω  
 δοκεῖτε χείρονος ἀξιωθήσεται τιμωρίας ὁ τὸν Υἱὸν τοῦ  
 Θεοῦ καταπατήσας καὶ τὸ αἷμα τῆς διαθήκης κοινὸν  
 ἡγησάμενος, ἐν ᾧ ἡγιάσθη, καὶ τὸ Πνεῦμα τῆς χάριτος  
 30 ἐνυβρίσας. οἶδαμεν γὰρ τὸν εἰπόντα, Ἐμοὶ ἐκδίκησις, ἐγὼ  
 ἀνταποδώσω· καὶ πάλιν, Κρινεῖ Κύριος τὸν λαὸν αὐτοῦ.  
 31, 32 φοβερὸν τὸ ἐμπεσεῖν εἰς χεῖρας Θεοῦ ζῶντος. Ἀναμμι-  
 νήσκεσθε δὲ τὰς πρότερον ἡμέρας, ἐν αἷς φωτισθέντες  
 33 πολλὴν ἀθλήσιν ὑπεμείνατε παθημάτων, τοῦτο μὲν ὀνει-  
 δισμοῖς τε καὶ θλίψεσιν θεατριζόμενοι, τοῦτο δὲ κοινωνοὶ  
 34 τῶν οὕτως ἀναστρεφόμενων γεννηθέντες. καὶ γὰρ τοῖς  
 δεσμίοις συνεπαθήσατε, καὶ τὴν ἀρπαγὴν τῶν ὑπαρχόντων  
 ὑμῶν μετὰ χαρᾶς προσεδέξασθε, γινώσκοντες ἔχειν [ἐν]

21: Zec. 6. 11-12. 27: Is. 26. 11 LXX. 28: Dt. 17. 6. 29: Ex. 24. 8.  
 30: Dt. 32. 35, 36.

Since therefore, brothers,\* we have confidence to enter 19  
the sanctuary by the blood of Jesus, through a new and 20  
living way which He inaugurated for us through the curtain,  
that is, through His flesh,<sup>a</sup> and since we have a *great priest* \* 21  
*over the household of God*, let us approach with a sincere heart 22  
in full assurance of faith, because we have been purified <sup>b</sup> in  
our hearts from a bad conscience \* and our body has been  
washed with pure water. Let us hold fast without deviation 23  
to the hope which we professed,<sup>c</sup> for He who promised is  
trustworthy, and let us take thought for one another so as to 24  
stimulate love and good deeds, not forsaking our common 25  
meeting, as some habitually do, but encouraging one an-  
other, especially as you see the Day \* drawing near.

If we go on sinning deliberately after we have received 26  
the knowledge of the truth, a sacrifice for sins no longer  
remains, but only a terrifying expectation of the Judgment, 27  
and a *fiery wrath* <sup>d</sup> which is going to devour those who oppose  
God.<sup>e</sup> Anyone who has set aside the Law \* of Moses is *put to* 28  
*death* without pity *on the evidence of two or three witnesses*.  
Think how much more severe punishment a man will 29  
deserve who has trampled on the Son of God, regarded as of  
no account <sup>f</sup> *the blood of the covenant* \* by which he was  
consecrated,\* and insulted the gracious Spirit. We know 30  
Him who said, *It is for Me to take vengeance; I will repay*; and  
again, *The Lord will judge His people*.\* It is a terrifying thing 31  
to fall into the hands of the living God.

Remember the earlier days when, after you were enlight- 32  
ened, you remained steadfast in a hard and painful struggle.<sup>g</sup>  
Not only were you made a public spectacle with taunts and 33  
afflictions, but also you associated yourselves with those who  
were being treated in this way; for you suffered with those in 34  
prison, and also accepted joyfully the seizure of your posses-  
sions, knowing that you had within yourselves a better

<sup>a</sup> *Through His flesh* may refer back either to *way* or to *curtain*.

<sup>b</sup> Lit., *sprinkled*.

<sup>c</sup> Lit., *to the confession of our hope*.

<sup>d</sup> Lit., *a zeal of fire*.

<sup>e</sup> *God* is not in the Greek.

<sup>f</sup> Or, *as defiled*.

<sup>g</sup> Lit., *a great struggle of sufferings*.

35 ἑαυτοῖς κρείσσονα ὑπαρξίν καὶ μένουσαν. Μὴ ἀποβάλλετε  
οὖν τὴν παρρησίαν ὑμῶν, ἥτις ἔχει μισθαποδοσίαν μεγάλην.  
36 ὑπομονῆς γὰρ ἔχετε χρεῖαν ἵνα τὸ θέλημα τοῦ Θεοῦ  
ποιήσαντες κομίσησθε τὴν ἐπαγγελίαν.

37 ἔτι γὰρ μικρὸν ὅσον ὅσον,  
ὁ ἐρχόμενος ἤξει καὶ οὐ χρονίσει·  
38 ὁ δὲ δίκαιός μου ἐκ πίστεως ζήσεται,  
καὶ ἂν ὑποστείλῃται, οὐκ εὐδοκεῖ ἡ ψυχὴ μου ἐν αὐτῷ.

39 ἡμεῖς δὲ οὐκ ἐσμὲν ὑποστολῆς εἰς ἀπώλειαν, ἀλλὰ πίστεως  
εἰς περιποίησιν ψυχῆς.

11. Ἔστιν δὲ πίστις ἐπιζομένων ὑπόστασις, πραγμάτων  
2 ἔλεγχος οὐ βλεπομένων. ἐν αὐτῇ γὰρ ἐμαρτυρήθησαν οἱ  
3 πρεσβύτεροι. Πίστει νοοῦμεν κατηρτίσθαι τοὺς αἰῶνας  
ρήματι Θεοῦ, εἰς τὸ μὴ ἐκ φαινομένων τὸ βλεπόμενον  
4 γεγενῆσθαι. Πίστει πλείονα θυσίαν Ἀβελ παρὰ Καὶν προσή-  
νεγκεν τῷ Θεῷ, δι' ἧς ἐμαρτυρήθη εἶναι δίκαιος, μαρτυροῦν-  
τος ἐπὶ τοῖς δώροις αὐτοῦ τοῦ Θεοῦ, καὶ δι' αὐτῆς  
5 ἀποθανὼν ἔτι λαλεῖ. Πίστει Ἐνωχ μετετέθη τοῦ μὴ ἰδεῖν  
θάνατον, καὶ οὐχ ἠύρίσκετο διότι μετέθηκεν αὐτὸν ὁ Θεός.  
πρὸ γὰρ τῆς μεταθέσεως αὐτοῦ μεμαρτύρηται εὐαρε-  
6 στηκέναι τῷ Θεῷ· χωρὶς δὲ πίστεως ἀδύνατον εὐαρεστησά-  
σθαι πιστεῦσαι γὰρ δεῖ τὸν προσερχόμενον τῷ Θεῷ, ὅτι ἔστιν  
7 καὶ τοῖς ἐκζητοῦσιν αὐτὸν μισθαποδότης γίνεται. Πίστει  
χρηματισθεὶς Νῶε περὶ τῶν μηδέπω βλεπομένων, εὐλα-  
βηθεὶς κατεσκεύασεν κιβωτὸν εἰς σωτηρίαν τοῦ οἴκου  
αὐτοῦ, δι' ἧς κατέκρινεν τὸν κόσμον, καὶ τῆς κατὰ πίστιν  
8 δικαιοσύνης ἐγένετο κληρονόμος. Πίστει καλούμενος  
Ἀβραὰμ ὑπήκουσεν ἐξελθεῖν εἰς τὸν τόπον ὃν ἡμελλεν  
λαμβάνειν εἰς κληρονομίαν, καὶ ἐξῆλθεν μὴ ἐπιστάμενος  
9 ποῦ ἔρχεται. Πίστει παρώκησεν εἰς τὴν γῆν τῆς ἐπαγγελίας

37-38: Is. 26. 20, Hab. 2. 3-4.  
8: Gn. 12. 1, 4. 9: Gn. 26. 3.

II. 4: Gn. 4. 4. 5: Gn. 5. 24 LXX.



possession, one which lasts. So do not throw away your 35  
confidence; it brings a great reward. Steadfastness is what 36  
you need, that you may do God's will and obtain His  
promise.

*In a very little time now* 37  
*He who is coming will have come, He will not be long;*  
*but My righteous one shall live through faith;* 38  
*if he draws back, I <sup>a</sup> take no pleasure in him.*

But we are not among *those who draw back* and are lost; we 39  
are among those who have *faith* and gain their own souls.\*

Faith is certainty concerning what is hoped for, the proof 11  
of what is not seen. Because of it the men of old were 2  
commended.

It is by faith that we perceive that the universe has been 3  
created by the utterance of God, so that what is seen has not  
come out of matter.<sup>b</sup>

It was by faith that Abel offered to God a greater sacrifice 4  
than that of Cain, and through it was commended as a  
righteous man, for *God* commends him *on the basis of his gifts*;  
and through his sacrifice,<sup>c</sup> though he is dead, he still speaks.

It was because of faith that Enoch was removed so that he 5  
did not see death; *he was not found, because God had removed*  
*him*. Before he was removed he was commended as *having*  
*been pleasing to God*. Without faith it is impossible to be 6  
*pleasing* to Him, for he who comes to God must have faith  
that He exists and is the rewarder of those who seek Him.

It was by faith that Noah, divinely warned about what he 7  
did not yet see, with godly fear built the ark <sup>d</sup> for the saving  
of his household. By this he condemned the world, and  
became the possessor of the righteousness \* that comes  
through faith.

It was by faith that Abraham obeyed the call to go out to 8  
the place which he was to receive as his possession, and he  
*went out* not knowing where he was going to. It was by faith 9

<sup>a</sup> Lit., *my soul*. \* <sup>b</sup> Lit., *things which appear*. <sup>c</sup> Or, *his faith*. Lit., *it*.

<sup>d</sup> That is, a ship. Lit., *chest*. See Gen. 6. 14-16.

ὡς ἄλλοτρίαν, ἐν σκηναῖς κατοικήσας, μετὰ Ἰσαακ καὶ Ἰακωβ  
 10 τῶν συνκληρονόμων τῆς ἐπαγγελίας τῆς αὐτῆς· ἐξεδέχετο  
 γὰρ τὴν τοὺς θεμελίους ἔχουσαν πόλιν, ἧς τεχνίτης καὶ  
 11 δημιουργὸς ὁ Θεός. Πίστει καὶ αὕτῃ Σάρρα στεῖρα  
 δύναμιν εἰς καταβολὴν σπέρματος ἔλαβεν καὶ παρὰ καιρὸν  
 ἡλικίας ἔτεκεν, ἐπεὶ πιστὸν ἡγήσατο τὸν ἐπαγγελάμενον.  
 12 διὸ καὶ ἀφ' ἐνὸς ἐγενήθησαν, καὶ ταῦτα νεκρωμένου, καθὼς  
 τὰ ἄστρα τοῦ οὐρανοῦ τῷ πλήθει καὶ ὡς ἡ ἄμμος ἢ παρὰ τὸ  
 13 χεῖλος τῆς θαλάσσης ἢ ἀναρίθμητος. Κατὰ πίστιν ἀπέθανον  
 οὗτοι πάντες, μὴ κομισάμενοι τὰς ἐπαγγελίας, ἀλλὰ πόρ-  
 ρωθεν αὐτὰς ἰδόντες καὶ ἀσπασάμενοι, καὶ ὁμολογήσαντες  
 14 ὅτι ξένοι καὶ παρεπίδημοί εἰσιν ἐπὶ τῆς γῆς. οἱ γὰρ  
 τοιαῦτα λέγοντες ἐμφανίζουσιν ὅτι πατρίδα ἐπιζητοῦσιν.  
 15 καὶ εἰ μὲν ἐκείνης ἐμνημόνεον ἀφ' ἧς ἐξῆλθον, εἶχον ἂν  
 16 καιρὸν ἀνακάμψαι· νῦν δὲ κρείττονος ὀρέγονται, τοῦτ'  
 ἔστιν ἐπουρανίου. διὸ οὐκ ἐπαισχύνεται αὐτοὺς ὁ Θεός  
 Θεὸς ἐπικαλεῖσθαι αὐτῶν· ἡτοίμασεν γὰρ αὐτοῖς πόλιν.  
 17 Πίστει προσενήνοχεν Ἀβρααμ τὸν Ἰσαακ πειραζόμενος, καὶ  
 τὸν μονογενῆ προσέφερεν ὁ τὰς ἐπαγγελίας ἀναδεξάμενος,  
 18 πρὸς ὃν ἐλαλήθη ὅτι Ἐν Ἰσαακ κληθήσεται σοι σπέρμα,  
 19 λογισάμενος ὅτι καὶ ἐκ νεκρῶν ἐγείρειν δυνατὸς ὁ Θεός·  
 20 ὅθεν αὐτὸν καὶ ἐν παραβολῇ ἐκομίσατο. Πίστει καὶ περὶ  
 μελλόντων εὐλόγησεν Ἰσαακ τὸν Ἰακωβ καὶ τὸν Ἡσαυ.  
 21 Πίστει Ἰακωβ ἀποθνήσκων ἕκαστον τῶν υἱῶν Ἰωσηφ  
 εὐλόγησεν, καὶ προσεκύνησεν ἐπὶ τὸ ἄκρον τῆς ῥάβδου  
 22 αὐτοῦ. Πίστει Ἰωσηφ τελευτῶν περὶ τῆς ἐξόδου τῶν υἱῶν  
 Ἰσραὴλ ἐμνημόνευσεν καὶ περὶ τῶν ὁστέων αὐτοῦ ἐνετείλατο.  
 23 Πίστει Μωϋσῆς γεννηθεὶς ἐκρύβη τρίμηνον ὑπὸ τῶν

12: Gn. 22. 17; 32. 12. 13: Gn. 23. 4. 17: Gn. 22. 18: Gn. 21. 12.  
 21: Gn. 47. 31 LXX. 23: Ex. 2. 2.

that *he settled in the land of the promise as a stranger* in a strange country and lived in tents, with Isaac and Jacob who shared the same promise; for he was awaiting the city which has 10 foundations, whose designer and maker is God.

It was by faith that even barren Sarah herself received 11 power to conceive, and she bore a child though she was past the time of life, because she regarded Him who promised as trustworthy. So from one man, and him dead in this re- 12 spect,<sup>a</sup> came descendants as numerous *as the stars in the sky, and as the uncountable grains of sand on the sea shore.*

It was in faith that these all died. They did not obtain 13 the promises, but they saw and welcomed them from afar, and they confessed that they were *strangers and aliens on the earth.* For those who say such things make it clear that they 14 are seeking a homeland. If they had kept in mind that one 15 from which they came out, they would have had an opportunity to turn back, but, as it is, they are eager for a better 16 homeland, a heavenly one. And so God is not ashamed of them, to be called their God; He has prepared a city for them.

It was by faith that *Abraham, when he was being tested, made* 17 *an offering of Isaac.* He who had received the promises was offering *his only son*, although it had been said to him, 18 *Through Isaac your descendants will be named.* He reckoned that 19 God was able even to raise from the dead, and, in a figurative sense,<sup>b</sup> he did receive him back from the dead.

It was by faith that Isaac blessed Jacob and Esau about 20 things to come. It was by faith that Jacob when he was 21 dying blessed each of Joseph's sons, and *bowed in worship, leaning* <sup>c</sup> *on the top of his staff.* It was by faith that Joseph, 22 when his end was near, made mention of the Exodus of the Israelites and gave the command about his bones.

It was by faith that Moses at his birth *was hidden for three* 23

<sup>a</sup> *In this respect* is not in the Greek.

<sup>b</sup> The Greek phrase signifies either that Isaac was not actually sacrificed, or that his escape foreshadowed the resurrection.

<sup>c</sup> *Leaning* is not in the Greek.

πατέρων αὐτοῦ, διότι εἶδον ἀστεῖον τὸ παιδίον, καὶ οὐκ  
 24 ἐφοβήθησαν τὸ διάταγμα τοῦ βασιλέως. Πίστει Μωϋσῆς  
 μέγας γενόμενος ἡγήσατο λέγεσθαι υἱὸς θυγατρὸς Φαραω,  
 25 μᾶλλον ἐλόμενος συνκακουχεῖσθαι τῷ λαῷ τοῦ Θεοῦ ἢ  
 26 πρόσκαιρον ἔχειν ἀμαρτίας ἀπόλαυσιν, μείζονα πλοῦτον  
 ἡγήσάμενος τῶν ἐν Αἰγύπτῳ θησαυρῶν τὸν ὀνειδισμόν τοῦ  
 27 Χριστοῦ· ἀπέβλεπεν γὰρ εἰς τὴν μισθοποδοσίαν. Πίστει  
 κατέλιπεν Αἴγυπτον, μὴ φοβηθεὶς τὸν θυμὸν τοῦ βασιλέως·  
 28 τὸν γὰρ ἀόρατον ὡς ὄρων ἐκαρτέρησεν. Πίστει πεποίηκεν  
 τὸ πασχα καὶ τὴν πρόσχυσιν τοῦ αἵματος, ἵνα μὴ ὁ ὄλοθρεύων  
 29 τὰ πρωτότοκα θίγῃ αὐτῶν. Πίστει διέβησαν τὴν Ἑρυθρὰν  
 θάλασσαν ὡς διὰ ξηρᾶς γῆς, ἥς πείραν λαβόντες οἱ Αἰγύπτιοι  
 30 κατεπόθησαν. Πίστει τὰ τεῖχη Ιερειχω ἔπесαν κυκλω-  
 31 θέντα ἐπὶ ἑπτὰ ἡμέρας. Πίστει Ρααβ ἡ πόρνη οὐ συναπώ-  
 λετο τοῖς ἀπειθήσασιν, δεξαμένη τοὺς κατασκόπους μετ'  
 32 εἰρήνης. Καὶ τί ἔτι λέγω; ἐπιλείψει με γὰρ διηγούμενον  
 ὁ χρόνος περὶ Γεδεων, Βαρακ, Σαμψων τε καὶ Ιεφθαε καὶ  
 33 Δαυεὶδ τε καὶ Σαμουηλ καὶ τῶν προφητῶν, οἱ διὰ πίστεως  
 κατηγωνίσαντο βασιλείας, ἡργάσαντο δικαιοσύνην, ἐπέ-  
 34 τυχον ἐπαγγελιῶν, ἔφραξαν στόματα λεόντων, | ἔσβεσαν  
 δύναμιν πυρός, ἔφυγον στόματα μαχαίρης, ἐνεδυναμώθησαν  
 ἀπὸ ἀσθενείας, ἐγενήθησαν ἰσχυροὶ ἐν πολέμῳ, παρεμβολὰς  
 35 ἔκλιναν ἀλλοτρίων. ἔλαβον γυναῖκες ἐξ ἀναστάσεως τοὺς  
 νεκροὺς αὐτῶν· ἄλλοι δὲ ἐτυμpanίσθησαν, οὐ προσδεξάμενοι  
 τὴν ἀπολύτρωσιν, ἵνα κρείττονος ἀναστάσεως τύχωσιν·  
 36 ἕτεροι δὲ ἐμπαιγμῶν καὶ μαστίγων πείραν ἔλαβον, ἔτι δὲ  
 37 δεσμῶν καὶ φυλακῆς· ἐλιθάσθησαν, ἐπρίσθησαν, ἐν φόνῳ  
 μαχαίρης ἀπέθανον, περιήλθον ἐν μηλωταῖς, ἐν αἰγείοις  
 38 δέρμασιν, ὑστερούμενοι, θλιβόμενοι, κακουχούμενοι, | ὧν  
 οὐκ ἦν ἄξιος ὁ κόσμος, ἐν ἐρημίαις πλανώμενοι καὶ ὄρεσιν

24: Ex. 2. 10-11. 26: Ps. 89. 51. 28: Ex. 12. 11-13.

months by his parents, because *they saw that the child was beautiful*, and they were not afraid of the king's order. It <sup>24</sup> was by faith that *Moses, when he grew up*, refused to be called the son of Pharaoh's daughter. He preferred to suffer with <sup>25</sup> God's people \* rather than to have a temporary enjoyment of sin, considering *reproach borne for the Messiah* greater <sup>26</sup> riches than the treasures in Egypt, for he kept his eyes on his reward. It was by faith that he left Egypt, and did not fear <sup>27</sup> the king's anger; he held to his purpose as seeing Him who is invisible. It was by faith that he celebrated *the Passover* \* <sup>28</sup> and sprinkled *the blood*, in order that *the destroyer* of the first-born might not touch them.<sup>a</sup> It was by faith that they <sup>29</sup> crossed the Red Sea as if on dry land; when the Egyptians made the attempt they were swallowed up.

It was through faith that the walls of Jericho fell down <sup>30</sup> after the Israelites had gone round them <sup>b</sup> seven days. It <sup>31</sup> was through faith that Rahab the prostitute was not destroyed with the disobedient, since she had received the spies peaceably.

What more am I to say? I have not time to tell <sup>c</sup> of <sup>32</sup> Gideon, Barak, Samson, Jephthah, David, Samuel and the prophets. Through faith they overthrew kingdoms, exercised justice, obtained what had been promised, shut lions' <sup>33</sup> mouths, quenched the power of fire, escaped the edge of the <sup>34</sup> sword, from being weak were made powerful, became strong in war, turned back armies of foreigners. Women received <sup>35</sup> back their dead by resurrection. Other men were tortured and did not accept release, that they might obtain a better resurrection. Others experienced mocking and <sup>36</sup> flogging, and also chains and imprisonment. They were <sup>37</sup> stoned, they were sawn in two, they were put to death by the sword, they went about in sheep-skins, in goat-skins, needy, oppressed, suffering hardship, (men of whom the world was <sup>38</sup> not worthy,) wandering in uninhabited places, mountains, caves and holes in the ground.

<sup>a</sup> That is, the Israelites.

<sup>c</sup> Lit., *Time will fail me while telling.*

<sup>b</sup> Lit., *after they had been circled.*

39 καὶ σπηλαίοις καὶ ταῖς ὁπαῖς τῆς γῆς. Καὶ οὗτοι πάντες  
μαρτυρηθέντες διὰ τῆς πίστεως οὐκ ἔκομίσαντο τὴν  
40 ἐπαγγελίαν, τοῦ Θεοῦ περὶ ἡμῶν κρεῖττόν τι προβλεψαμένου,  
ἵνα μὴ χωρὶς ἡμῶν τελειωθῶσιν.

121 Τοιγαροῦν καὶ ἡμεῖς, τοσοῦτον ἔχοντες περικείμενον  
ἡμῖν νέφος μαρτύρων, ὄγκον ἀποθέμενοι πάντα καὶ τὴν  
εὐπερίστατον ἁμαρτίαν, δι' ὑπομονῆς τρέχωμεν τὸν προκεί-  
2 μενον ἡμῖν ἀγῶνα, ἀφορῶντες εἰς τὸν τῆς πίστεως ἀρχηγόν  
καὶ τελειωτὴν Ἰησοῦν, ὃς ἀντὶ τῆς προκειμένης αὐτῷ χαρᾶς  
ὑπέμεινεν τὸν σταυρὸν αἰσχύνῃς καταφρονήσας, ἐν δεξιᾷ τε  
3 τοῦ θρόνου τοῦ Θεοῦ ἐκάθισεν. ἀναλογίσασθε γὰρ τὸν  
τοιαύτην ὑπομεμενηκότα ὑπὸ τῶν ἁμαρτωλῶν εἰς ἑαυτὸν  
ἀντιλογίαν, ἵνα μὴ κάμῃτε ταῖς ψυχαῖς ὑμῶν ἐκλυόμενοι.  
4 Οὐπω μέχρις αἵματος ἀντικατέστητε πρὸς τὴν ἁμαρτίαν  
5 ἀνταγωνιζόμενοι, | καὶ ἐκλέλησθε τῆς παρακλήσεως, ἥτις  
ὑμῖν ὡς υἱοῖς διαλέγεται,

Υἱέ μου, μὴ ὀλιγώρει παιδείας Κυρίου,  
μηδὲ ἐκλύου ὑπ' αὐτοῦ ἐλεγχόμενος·

6 ὃν γὰρ ἀγαπᾷ Κύριος παιδεύει,  
μαστιγοῖ δὲ πάντα υἱὸν ὃν παραδέχεται.

7 εἰς παιδείαν ὑπομένετε· ὡς υἱοῖς ὑμῖν προσφέρεται ὁ Θεός·  
8 τίς γὰρ υἱὸς ὃν οὐ παιδεύει πατήρ; εἰ δὲ χωρὶς ἔστε παιδείας,  
ἥς μέτοχοι γεγόνασιν πάντες, ἅρα νόθοι ἔστε καὶ οὐχ υἱοί.  
9 εἴτα τοὺς μὲν τῆς σαρκὸς ἡμῶν πατέρας εἴχομεν παιδευτὰς  
καὶ ἐνετρεπόμεθα· οὐ πολὺ μᾶλλον ὑποταγησόμεθα τῷ  
10 Πατρὶ τῶν πνευμάτων καὶ ζήσομεν; οἱ μὲν γὰρ πρὸς  
ὀλίγας ἡμέρας κατὰ τὸ δοκοῦν αὐτοῖς ἐπαίδευον, ὃ δὲ ἐπὶ τὸ  
11 συμφέρον εἰς τὸ μεταλαβεῖν τῆς ἀγιότητος αὐτοῦ. πᾶσα  
μὲν παιδεία πρὸς μὲν τὸ παρὸν οὐ δοκεῖ χαρᾶς εἶναι ἀλλὰ  
λύπης, ὕστερον δὲ καρπὸν εἰρημικὸν τοῖς δι' αὐτῆς γεγυμ-  
νασμένοις ἀποδίδωσιν δικαιοσύνης.

2: Ps. 110. 1. 3: Nu. 16. 38 (17. 3 LXX). 5-6: Pr. 3. 11-12.

All these were commended because of their faith, but they 39  
did not obtain what God had promised, because God had 40  
planned something better with us in view, that they should  
not be made perfect apart from us.

Therefore, because we have such a great company <sup>a</sup> of 12  
witnesses around us, let us too lay aside every encumbrance  
and the sin which readily clings to us, and let us run with  
steadfast endurance the race that lies before us, keeping our 2  
eyes on the leader of faith and its perfecter,<sup>b</sup> Jesus, who for  
the sake of the joy that lay before Him endured the cross,  
despising its shame, and *sat down at the right hand* of the  
throne of God.

Consider Him who has endured so great opposition *from* 3  
*sinner*s towards Himself, in order that you may not tire and  
lose heart.<sup>c</sup> You have not yet shed your blood in your 4  
resistance and struggle against sin,<sup>d</sup> and you have forgotten 5  
the word of <sup>e</sup> encouragement which is addressed to you as  
sons:

*My son, do not make light of the Lord's discipline,  
nor lose heart when reproved by Him.*

*For whom the Lord loves He disciplines,  
and He whips every son whom He accepts.* 6

Endure for *discipline's* sake. God deals with you as *sons*. 7  
What *son* is there whom his father does not *discipline*? If you 8  
are without *discipline*, in which all sons <sup>f</sup> share, then you are  
bastards, not *sons*. Again, we had our earthly fathers <sup>g</sup> who 9  
disciplined us, and we held them in respect; shall we not  
much more submit to the Father of spirits, and gain life?  
They disciplined us for a short time <sup>h</sup> as they chose, but He for 10  
our good, that we might share His holiness. No discipline 11  
seems at the time to be a matter of joy, but rather of grief;  
yet afterwards it yields for those who have been trained under  
it the peaceful fruit of righteousness.\*

<sup>a</sup> Lit., *cloud*.    <sup>b</sup> Or, *its perfect example*.    <sup>c</sup> Lit., *fainting in yourselves*.

<sup>d</sup> Lit., *You have not yet resisted as far as blood, struggling against sin*.

<sup>e</sup> Word of is not in the Greek.

<sup>f</sup> Sons is not in the Greek.

<sup>g</sup> Lit., *fathers of our flesh*.

<sup>h</sup> Lit., *a few days*.

12 Διὸ τὰς παρειμένας χεῖρας καὶ τὰ παραλελυμένα γόνατα  
 13 ἀνορθώσατε, | καὶ τροχιάς ὀρθὰς ποιεῖτε τοῖς ποσὶν ὑμῶν, ἵνα  
 14 μὴ τὸ χωλὸν ἐκτραπῇ, ἰαθῇ δὲ μᾶλλον. Εἰρήνην διώκετε μετὰ  
 πάντων, καὶ τὸν ἀγιασμόν, οὗ χωρὶς οὐδεὶς ὄψεται τὸν  
 15 Κύριον, ἐπισκοποῦντες μὴ τις ὑστερῶν ἀπὸ τῆς χάριτος  
 τοῦ Θεοῦ, μὴ τις ρίζα πικρίας ἄνω φύουσα ἐνοχλῇ καὶ δι'  
 16 αὐτῆς μιανθῶσιν πολλοί, μὴ τις πόρνος ἢ βέβηλος ὡς Ησαυ,  
 17 ὃς ἀντὶ βρώσεως μιᾶς ἀπέδετο τὰ πρωτοτόκια αὐτοῦ. Ἰστε  
 γὰρ ὅτι καὶ μετέπειτα θέλων κληρονομήσαι τὴν εὐλογίαν  
 ἀπεδοκιμάσθη, μετανοίας γὰρ τόπον οὐχ εἶδεν, καίπερ  
 18 μετὰ δακρύων ἐκζητήσας αὐτήν. Οὐ γὰρ προσεληλύθατε  
 ψηλαφωμένῳ καὶ κεκαυμένῳ πυρὶ καὶ γνώφῳ καὶ ζόφῳ καὶ  
 19 θυέλλῃ | καὶ σάλπιγγος ἤχῳ καὶ φωνῇ ῥημάτων, ἧς οἱ ἀκού-  
 20 σαντες παρητήσαντο μὴ προστεθῆναι αὐτοῖς λόγον· οὐκ  
 ἔφερον γὰρ τὸ διαστελλόμενον, Κἂν θηρίον θίγῃ τοῦ ὄρους,  
 21 λιθοβοληθήσεται· καί, οὕτω φοβερὸν ἦν τὸ φανταζόμενον,  
 22 Μωϋσῆς εἶπεν, Ὑποβός εἰμι καὶ ἔντρομος· ἀλλὰ προσελη-  
 λύθατε Σιων ὄρει καὶ πόλει Θεοῦ ζώντος, Ἱερουσαλημ  
 23 ἐπουρανίῳ, καὶ μυριάσιν ἀγγέλων πανηγύρει, | καὶ ἐκκλησίᾳ  
 πρωτοτόκων ἀπογεγραμμένων ἐν οὐρανοῖς, καὶ Κριτῇ Θεῷ  
 24 πάντων, καὶ πνεύμασι δικαίων τετελειωμένων, | καὶ διαθήκης  
 νέας μεσίτῃ Ἰησοῦ, καὶ αἵματι ῥαντισμοῦ κρεῖττον λαλοῦντι  
 25 παρὰ τὸ Αβελ. Βλέπετε μὴ παραιτήσησθε τὸν λαλοῦντα·  
 εἰ γὰρ ἐκεῖνοι οὐκ ἐξέφυγον ἐπὶ γῆς παραιτησάμενοι τὸν  
 χρηματίζοντα, πολὺ μᾶλλον ἡμεῖς οἱ τὸν ἀπ' οὐρανῶν  
 26 ἀποστρεφόμενοι· οὗ ἢ φωνῇ τὴν γῆν ἐσάλευσεν τότε, νῦν δὲ  
 ἐπήγγελται λέγων, Ὑποβός εἰμι καὶ ἔντρομος οὐ μόνον τὴν γῆν ἀλλὰ

12: Is. 35. 3. 13: Pr. 4. 26 LXX. 14: Ps. 34. 14. 15: Dt. 29. 18.  
 16: Gn. 25. 33-34. 18-20: Ex. 19. 12-19. 21: Dt. 9. 19. 26: Hag. 2. 6.



So lift up your drooping hands; straighten your weak knees; 12  
 make straight paths for your feet, that the lame limb <sup>a</sup> may not 13  
 be dislocated, but rather may be cured. Pursue peace with 14  
 everyone, and holiness \* without which no one will see the  
 Lord. Exercise care that no one falls away from the grace of 15  
 God; that no bitter root springs up and causes trouble, and many  
 are defiled by it; that there is no immoral or profane \* 16  
 person like Esau, who sold his birthright for a single meal.  
 You know that when he afterwards wanted to inherit the 17  
 blessing he was rejected, though he sought it with tears; for  
 he found no place where he could repent.<sup>b</sup>

You have not come to a fire that can be felt and is ablaze, to 18  
 darkness, gloom and storm, to the noise of a trumpet and to the sound 19  
 of words. Those who heard it begged that no further pro-  
 nouncement should be added,<sup>c</sup> for they could not bear what 20  
 was being commanded, *If even a beast touches the mountain, it*  
*shall be stoned*; and, so terrifying was the sight, Moses said, 21  
 “*I am terrified and trembling.*”

No, you have come to Mount Zion, to the city of the 22  
 living God, the heavenly Jerusalem, to a great host <sup>d</sup> of  
 angels \* in festal assembly, to the Church \* of the first-born 23  
 who are enrolled in heaven, to God the Judge of all, to the  
 spirits of righteous men who have been made perfect, to 24  
 Jesus the mediator of a new covenant,\* and to the sprinkled  
 blood which speaks with better effect than that of Abel.<sup>e</sup>

Beware of refusing to hear Him who is speaking. If they 25  
 did not escape on earth when they had refused to hear Him  
 who was instructing them, how much more shall we not  
 escape,<sup>f</sup> who turn away Him who is from heaven? His 26  
 voice shook the earth then, but now He has promised, *Once*

<sup>a</sup> Limb is not in the Greek.

<sup>b</sup> Or, . . . rejected, for he found no place where he could repent, though he sought it with tears.

<sup>c</sup> Lit., no pronouncement should be added to them (that is, the words)

<sup>d</sup> Lit., ten thousands.

<sup>e</sup> Lit., speaks better than Abel.

<sup>f</sup> Shall not escape is not in the Greek.

- 27 καὶ τὸν οὐρανόν. τὸ δέ ἔτι ἅπαξ δηλοῖ τὴν τῶν σαλευο-  
 μένων μετάθεσιν ὡς πεποιημένων, ἵνα μείνῃ τὰ μὴ σαλευό-  
 28 μενα. Διὸ βασιλείαν ἀσάλευτον παραλαμβάνοντες ἔχωμεν  
 χάριν, δι' ἧς λατρεύωμεν εὐαρέστως τῷ Θεῷ, μετὰ εὐλα-  
 29 βείας καὶ δέους· καὶ γὰρ ὁ Θεὸς ἡμῶν πῦρ καταναλίσκων.  
 13<sup>1, 2</sup> Ἡ φιλαδελφία μενέτω. τῆς φιλοξενίας μὴ ἐπιλανθάνεσθε·  
 3 διὰ ταύτης γὰρ ἔλαθόν τινες ξένισαντες ἀγγέλους. μμνή-  
 σκεσθε τῶν δεσμιῶν ὡς συνδεδεμένοι, τῶν κακουχομένων  
 4 ὡς καὶ αὐτοὶ ὄντες ἐν σώματι. Τίμιος ὁ γάμος ἐν πᾶσιν καὶ  
 ἡ κοίτη ἁμιάντος· πόρνους γὰρ καὶ μοιχοὺς κρινεῖ ὁ Θεός.  
 5 Ἀφιλάργυρος ὁ τρόπος, ἀρκοῦμενοι τοῖς παροῦσιν· αὐτὸς  
 γὰρ εἴρηκεν, Οὐ μὴ σε ἀνῶ οὐδ' οὐ μὴ σε ἐγκαταλίπω·  
 6 ὥστε θαρροῦντας ἡμᾶς λέγειν,

Κύριος ἐμοὶ βοηθὸς καὶ οὐ φοβηθήσομαι·  
 τί ποιήσει μοι ἄνθρωπος;

- 7 Μνημονεύετε τῶν ἡγουμένων ὑμῶν, οἵτινες ἐλάλησαν  
 ὑμῖν τὸν λόγον τοῦ Θεοῦ, ὧν ἀναθεωροῦντες τὴν ἔκβασιν  
 8 τῆς ἀναστροφῆς μιμεῖσθε τὴν πίστιν. Ἰησοῦς Χριστὸς  
 9 ἐχθὲς καὶ σήμερον ὁ αὐτὸς καὶ εἰς τοὺς αἰῶνας. Διδαχαῖς  
 ποικίλαις καὶ ξέναις μὴ παραφέρεσθε· καλὸν γὰρ χάριτι  
 βεβαιοῦσθαι τὴν καρδίαν, οὐ βρώμασιν, ἐν οἷς οὐκ ὠφελή-  
 10 θησαν οἱ περιπατοῦντες. Ἐχομεν θυσιαστήριον ἐξ οὗ  
 11 φαγεῖν οὐκ ἔχουσιν ἐξουσίαν οἱ τῇ σκηνῇ λατρεύοντες. ὧν  
 γὰρ εἰσφέρεται ζῶων τὸ αἷμα περὶ ἁμαρτίας εἰς τὰ ἅγια διὰ  
 τοῦ ἀρχιερέως, τούτων τὰ σώματα κατακαίεται ἔξω τῆς  
 12 παρεμβολῆς. διὸ καὶ Ἰησοῦς, ἵνα ἁγιάσῃ διὰ τοῦ ἰδίου  
 13 αἵματος τὸν λαόν, ἔξω τῆς πύλης ἔπαθεν. τοῖνυν ἐξερχώμεθα  
 πρὸς αὐτὸν ἔξω τῆς παρεμβολῆς τὸν ὀνειδισμόν αὐτοῦ  
 14 φέροντες· οὐ γὰρ ἔχομεν ὥδε μένουσαν πόλιν, ἀλλὰ τὴν  
 15 μέλλουσαν ἐπιζητοῦμεν. Δι' αὐτοῦ οὖν ἀναφέρωμεν θυσίαν

29: Dt. 4. 24. 13. 5: Dt. 31. 6, 8. 6: Ps. 118. 6. 11, 13: Lv. 16. 27.  
 15: Lv. 7. 12, Ps. 107. 22.

more *I will shake* <sup>a</sup> not *earth* alone, but *heaven* as well. The 27 words *Once more* indicate the removal of the things that are shaken, that is, created things, in order that the unshaken things may remain. Therefore, because we receive an 28 unshakeable kingdom, let us be thankful, and so worship God acceptably, with reverence and awe; for indeed our 29 *God is a consuming fire*.

Let love for the brothers \* continue: do not forget 13, 2 hospitality, for through it some have entertained angels \* without knowing; remember those in prison, as if you were 3 imprisoned with them; remember those who are suffering, for you too have bodies. Let marriage be honoured by all, 4 and the bed be kept undefiled, for God will judge the immoral and adulterous. Let your life be free from the love of money, 5 being content with what you have, for He Himself has said, *I will never desert thee, I will never forsake thee*. Therefore we say 6 with confidence,

*The Lord is my helper, I shall not be afraid;  
what can man do to me?*

Remember your leaders; they spoke God's Message \* to 7 you. Look back to the close of their lives and imitate their faith. Jesus Christ is the same yesterday, today, and for 8 ever. Do not be carried away by different kinds of strange 9 teachings. It is right for the soul to be strengthened by grace, not by prescribed <sup>b</sup> foods; those who have lived by them have not been benefited. We have an altar from which 10 those who officiate in the Tent <sup>c</sup> have no right to eat. The 11 bodies of the animals whose *blood is brought into the sanctuary* by the high priest \* as an offering for sin are burnt outside the camp. And therefore Jesus suffered outside the gate, that 12 He might make the people \* holy by His own blood. So 13 then let us go out to Him *outside the camp*, bearing the reproach He bore; for the city which we have here is not one 14 that lasts, but we seek for the city which is to come. Through 15

<sup>a</sup> Lit., *I shake*. <sup>b</sup> Prescribed is not in the Greek. <sup>c</sup> See note on 8. 2.

- αἰνέσεως διὰ παντός τῷ Θεῷ, τοῦτ' ἔστιν καρπὸν χειλέων ὁμο-  
 16 λογούντων τῷ ὀνόματι αὐτοῦ. τῆς δὲ εὐποιΐας καὶ κοινωνίας  
 μὴ ἐπιλανθάνεσθε· τοιαύταις γὰρ θυσίαις εὐαρεστεῖται ὁ  
 17 Θεός. Πείθεσθε τοῖς ἡγουμένοις ὑμῶν καὶ ὑπέικετε· αὐτοὶ  
 γὰρ ἀγγρυπνοῦσιν ὑπὲρ τῶν ψυχῶν ὑμῶν ὡς λόγον ἀποδώ-  
 σοντες· ἵνα μετὰ χαρᾶς τοῦτο ποιῶσιν καὶ μὴ στενάζοντες·  
 ἀλυσιτελὲς γὰρ ὑμῖν τοῦτο.  
 18 Προσεύχεσθε περὶ ἡμῶν· πειθόμεθα γὰρ ὅτι καλὴν  
 συνείδησιν ἔχομεν, ἐν πᾶσιν καλῶς θέλοντες ἀναστρέφεσθαι.  
 19 περισσοτέρως δὲ παρακαλῶ τοῦτο ποιῆσαι, ἵνα τάχειον  
 20 ἀποκατασταθῶ ὑμῖν. Ὁ δὲ Θεὸς τῆς εἰρήνης, ὁ ἀναγαγὼν ἐκ  
 νεκρῶν τὸν ποιμένα τῶν προβάτων τὸν μέγαν ἐν αἵματι  
 21 διαθήκης αἰωνίου, τὸν Κύριον ἡμῶν Ἰησοῦν, | καταρτίσαι  
 ὑμᾶς ἐν παντὶ ἀγαθῷ εἰς τὸ ποιῆσαι τὸ θέλημα αὐτοῦ αὐτῷ,  
 ποιῶν ἐν ἡμῖν τὸ εὐάρεστον ἐνώπιον αὐτοῦ διὰ Ἰησοῦ  
 Χριστοῦ, ᾧ ἡ δόξα εἰς τοὺς αἰῶνας τῶν αἰώνων· ἀμήν.  
 22 Παρακαλῶ δὲ ὑμᾶς, ἀδελφοί, ἀνέχεσθε τοῦ λόγου τῆς  
 παρακλήσεως· καὶ γὰρ διὰ βραχείων ἐπέστειλα ὑμῖν.  
 23 Γινώσκετε τὸν ἀδελφὸν ἡμῶν Τιμόθεον ἀπολελυμένον, μεθ'  
 οὗ ἐὰν τάχειον ἔρχηται ὄψομαι ὑμᾶς.  
 24 Ἀσπάσασθε πάντας τοὺς ἡγουμένους ὑμῶν καὶ πάντας  
 τοὺς ἁγίους. Ἀσπάζονται ὑμᾶς οἱ ἀπὸ τῆς Ἰταλίας.  
 25 Ἡ χάρις μετὰ πάντων ὑμῶν.

15: Hos. 14. 2. 20: Is. 63. 11; 55. 3, Zec. 9. 11.

Him, therefore, *let us offer to God continually a sacrifice of praise*, that is, *the fruit of lips* that confess His name.\* Do not 16 forget to do good and to share with others; these are the sacrifices with which God is pleased. Be obedient and sub- 17 missive to your leaders; they are vigilant on your behalf, as they will be accountable for you. Let them do this with joy and not with groans; that would be unprofitable for you.

Continue to pray for us; we are sure that we have a clear 18 conscience,\* since we want to behave rightly in all circumstances. I entreat you the more earnestly to do this, that I 19 may be restored to you the sooner. May the God of peace, 20 who *brought up* from the dead *the great Shepherd of the sheep*, our Lord Jesus, *with blood of an eternal covenant*,\* equip you 21 with all that is good, to do for Him His will. May He do in us what is pleasing to Him through Jesus Christ, to whom be glory for ever and ever. Amen.

I entreat you, brothers,\* to bear patiently with this word 22 of encouragement; in fact I have written briefly to you. I 23 want you to know that our brother Timothy has been released; if he comes soon enough, I shall see you with him.

Greet all your leaders and all God's people.\* Those who 24 are from Italy greet you.

Grace be with you all.

25



## GLOSSARY

- Angel:* The word properly means "messenger", but is generally used to describe a supernatural agent, or guardian of an individual or group.
- Apostle:* Lit., "one who is sent out". In secular Greek it can mean an ambassador; in Jewish Greek, an envoy of the Sanhedrin. In the N.T. it means (a) the twelve men whom Jesus chose and sent out; (b) certain other outstanding missionary figures in the early Church, e.g. Paul, Silas, Barnabas. In Heb. 3. 1 the word is applied to Jesus Christ Himself.
- Appearing:* This word occurs almost exclusively in the Pastoral Letters. The Greek word ἐπιφάνεια was used to denote the disclosure of a divine presence, and was applied for example to the appearance which the Roman Emperor made on his accession, or on his birthday. Thus it can be used of the Incarnation, as at 2 Tim. 1.10; the corresponding verbal form is used in this sense in Tit. 2.11, 3. 4. The other uses of the term in these letters refer to the final appearing of Christ. Elsewhere in the N.T. the word "coming" (παρουσία) is used in this sense, that is, the (final) coming of Christ.
- Blaspheme:* To speak against God. The Greek word βλασφημέω is also used of slandering or speaking ill of human beings or of things.

- Boast:* In modern usage, boasting is an act of human pride. In the N.T. it is more frequently the expression of the Christian's confidence and pride in God or Christ or Christian brethren. In this sense it is often translated "glory", but in this translation the word "boast" is uniformly used.
- Bread of the Presence:* Lit., "bread of the setting forth". The twelve loaves set forth (that is, offered to God) each Sabbath on a table in the Tabernacle, in the divine Presence.
- Brother:* This word often loses the sense of blood-relationship. It is used (as "sister" is also) to denote a fellow-Christian, a member of the "family" of believers.
- Church:* ἐκκλησία originally meant an "assembly", the word being used in a political or a general sense. In the Septuagint it stands for the "congregation" of the Israelites, assembled for religious purposes. In the N.T. it is (a) the universal Church, the Body of Christ, as in Mt. 16. 18, Eph. 1. 22; or (b) the local church, or congregation, which is the part and representation of the universal Church in a particular city or house, as in Rom. 16. 5, 1 Cor. 1. 2, Rev. 2. 1. In Heb. 12. 23 the reference may be to the Church in heaven, or it may be to the Church on earth, consisting of those whose names are enrolled in heaven.
- Conscience:* συνείδησις means "consciousness" or "awareness". In the N.T. the word is sometimes used in this sense without qualification, as in Heb. 10. 2 and (verb) 1 Cor. 4. 4. Often it acquires a moral significance,



and stands for a spiritual awareness which distinguishes between right and wrong. "Conscience" is the best English word in this context.

- Consecrate*: The primary significance of this word is "set apart", that is, for God's possession and use, but it acquires the moral sense of holiness in manner of living. See *Holiness*.
- Consummation*: That point of history when the present age is ended, and the new age begins with a new dispensation from God.
- Covenant*: A solemn agreement or promise, made between two parties, especially that made by God on His own initiative with His chosen people. (See Ex. 24. 8, etc.) The "New Covenant" is an echo of Jer. 31. 31-34. Again God takes the initiative, and the other party to this solemn agreement is the "New Israel", those who enter into relationship with God through faith in Jesus, the Messiah.
- Day*: "That Day" or "the Day" refers to the Day of Christ's coming, or the Day of Judgment.
- Deacon*: See *Servant*.
- Elder*: The "elder" or "presbyter" is appointed to have the spiritual oversight (or joint oversight with others) of a local church. The term sometimes appears to be synonymous with "episkopos". He is in a position of authority and his duties include preaching and teaching.
- Episkopos*: One of the heads of a local church. He safeguards and teaches the Faith, exercises discipline over God's people and cares for them.
- Genealogies*: The word refers either to gnostic ideas of a long

series of beings intermediate between God and men, or to Jewish traditions about heroes of the past and angels.

*Gentiles:* The Greek word *ἔθνη* is primarily used for nations in general (e.g. 1 Tim. 3. 16, 2 Tim. 4. 17). When it is used for non-Jews in particular, the word is translated "Gentiles".

*Glory:* The primary meaning of the word is brightness and splendour, as in Heb. 9. 5, which may be compared with Ex. 16. 10, Is. 6. 3, Ez. 1. 28. The concept is then widened to denote the majesty of God. It is also applied occasionally to the fame or renown of men.

*Godliness, godly:* See *Religion*.

*Good News:* The message of salvation through Jesus Christ.

*Holiness:* Originally separateness, avoidance of contamination from the world, being set apart for God. In the N.T. it has an essentially moral content. The word naturally and properly came to include those qualities of character and conduct without which man is incompletely set apart for God.

*Knowledge:* The catchword of a widespread religious movement which offered secret and supposedly superior knowledge to initiates. It denied that the Christian way of repentance and faith was sufficient for salvation.

*Law:* The teaching, regulations and commandments laid down in the first five books of the O.T. They expressed for the Jew the revealed will of God.

*Message:* This translation of *λόγος* has been used, with a capital M, when the Greek word signifies the

- content of the preaching. "Word" has been avoided because it often means the Bible, and thus it might mislead translators.
- Mind:* In Biblical Greek *καρδία* is used for mental perceptions, as well as emotions. Sometimes "heart" is the correct rendering in English, but more often "mind".
- Myth:* A legendary story, without historical foundation, usually about the actions of supposed divine beings. False teachers made use of myths to convey their instruction.
- Name:* In the ancient world, "name" was more than a sign of identification. It included the character of the person, his authority, and sometimes it almost stood for the person himself.
- Passover:* A Jewish feast to commemorate the "passing over" of the Hebrew homes when, as the last plague, the Egyptian first-born were slain (Ex. 12).
- People:* The word *λαός* usually means the Jewish people, chosen by God.
- People of God:* *οἱ ἅγιοι* are those "set apart" for God. Israel was regarded as the chosen nation separated from other nations, "set apart" for the service of God. In the N.T. the word is used for the New Israel, "set apart" in Christ for the service of God. In many contexts the word is equivalent to "Christians". In this translation "people of God" or "God's people" is used as the rendering of this Greek word, as an indication of its connection with the corresponding word in the O.T. In many translations the

word is rendered "saints", but this does not bring out the meaning clearly.

*Priest:* Jewish priests were responsible for the daily services and sacrifices in the Temple.

*Chief priests:* (Greek: ἄρχιερεῖς) In the plural the word seems to be used loosely to indicate members of the high priestly group of families.

*High priest:* (Greek: ἀρχιερεύς) In the singular it refers to the chief Temple minister and president of the Sanhedrin.

*Profane:* In Scripture a sharp distinction is drawn between "sacred" (ἅγιος) and "profane" (βέβηλος). Compare Lev. 10. 10. In the Septuagint the word often carries a ritualistic sense, but in the N.T. it is always an ethical and religious term, used of persons (1 Tim. 1. 9, Heb. 12. 16) and things (1 Tim. 4. 7, 6. 20, 2 Tim. 2. 16) that are worldly in nature.

*Religion, religious:* The word εὐσέβεια and related words are key-words in the Pastoral Epistles, and especially in 1 Timothy. εὐσέβεια is a comprehensive term which has reference to belief, worship and conduct, its particular significance varying in different contexts. In some settings the moral quality of "godliness" conveys the meaning (e.g. 1 Tim. 6. 11, 2 Tim. 3. 5), in others "our religion" (e.g. 1 Tim. 3. 16).

*Rest:* In Heb. 3. 11, 18, 4. 1-11 the noun implies a place of rest, perhaps in the sense of freedom from care rather than of cessation of activity.

*Right, righteous, righteousness:* The words are sometimes used

in the N.T. in the commonly accepted moral sense of honesty and virtue, but the normal N.T. connotation is "what is approved or accepted by God", or "counted righteous" in His sight. The believer is "made right with God" (Tit. 3. 7) by being set in a new relationship with Him in Christ.

*Sabbath:* The Hebrew name of the seventh or holy day of the Jewish week. The day was marked by rest from work, and by special observances.

*Satan:* A frequent name for God's opponent, the chief of evil powers.

*Secret:* God's plan of salvation, previously hidden, but now revealed in Jesus Christ, and received through faith.

*Servant:* In the context of master and servant the word δοῦλος is rendered "slave". In the O.T. a similar word in Hebrew is used of those who are "slaves" or "servants" of God. (Compare Amos 3. 7 where the prophets are so described.) When Paul uses the word δοῦλος to denote relationship to Christ, he uses it in this O.T. sense. It means one who is wholly committed to the service of Christ as his Lord and Master, and the word is translated "servant".

The word διάκονος carries the general sense of "servant". As the Church developed it acquired the specialized meaning of one appointed to serve in the local church; he assisted the "episkopos" in the tasks of administration, such as the relief of the poor. The word "deacon" is derived from it.

*Soul:* This is a frequent translation of the Greek ψυχή,

but the two words do not precisely correspond. The *ψυχή* can denote the life-principle, the earthly life, the human self or personality, or a man's spiritual centre, according to context. In passages where it is linked or contrasted with *πνεῦμα* (spirit), such as 1 Thess. 5. 23, Heb. 4. 12, it denotes the natural side of a man's personality, as distinct from the supernatural element in him.